

Exodus

n1nW

merged

<https://www.sefaria.org/Exodus>

This file contains merged sections from the following text versions:

-The Contemporary Torah, Jewish Publication Society, 2006

-https://www.nli.org.il/he/books/NNL_ALEPH002529489/NLI

-Publicado em 5784, Saymon Pires da Silva [pt]

-Chavruta Chats Traduções

Exodus

Chapter 1

These are the names of the sons of Israel who came to Egypt with Jacob, each coming with his household:

Reuben, Simeon, Levi, and Judah;

Issachar, Zebulun, and Benjamin;

Dan and Naphtali, Gad and Asher.

The total number of persons that were of Jacob's issue came to seventy, Joseph being already in Egypt.

Joseph died, and all his brothers, and all that generation.

But the Israelites were fertile and prolific; they multiplied and increased very greatly, so that the land was filled with them.

A new king arose over Egypt who did not know Joseph.

And he said to his people, "Look, the Israelite people are much too numerous for us.

Let us deal shrewdly with them, so that they may not increase; otherwise in the event of war they may join our enemies in fighting against us and rise from the ground."

^{*}**rise from the ground** Meaning perhaps from their wretched condition, cf. Hos. 2.2; or "gain ascendancy over the country." Others "get them up out of the land."

So they set taskmasters over them to oppress them with forced labor; and they built garrison cities^{*}**garrison cities** Others "store cities." for Pharaoh: Pithom and Raamses.

But the more they were oppressed, the more they increased and spread out, so that the [Egyptians] came to dread the Israelites.

The Egyptians ruthlessly imposed upon the Israelites

the various labors that they made them perform. Ruthlessly^{*}**the various labors that they made them perform.** Ruthlessly Brought up from the end of the verse for clarity. they made life bitter for them with harsh labor at mortar and bricks and with all sorts of tasks in the field.

The king of Egypt spoke to the Hebrew midwives, one of whom was named Shiphrah and the other Puah,

saying, "When you deliver the Hebrew women, look at the birthstool:^{*}**birthstool** More precisely, the brick or stone supports used by Egyptian women during childbirth. if it is a boy, kill him; if it is a girl, let her live." The midwives, fearing God, did not do as the king of Egypt had told them; they let the boys live.

So the king of Egypt summoned the midwives and said to them, "Why have you done this thing, letting the boys live?"

The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women: they are vigorous. Before the midwife can come to them, they have given birth."

And God dealt well with the midwives; and the people multiplied and increased greatly.

And [God] established households^{*}<i class="footnote">households Meaning of Heb. <i>batim</i> uncertain.</i> for the midwives, because they feared God.</sup>

Then Pharaoh charged all his people, saying, "Every boy that is born you shall throw into the Nile, but let every girl live."

Chapter 2

A certain member^{*}<i class="footnote">member NJPS "man." See the Dictionary under <i>'ish</i>.</i> of the house of Levi went and took [into his household as his wife] a woman of Levi.</sup>

The woman conceived and bore a son; and when she saw how beautiful he was, she hid him for three months.

When she could hide him no longer, she got a wicker basket for him and caulked it with bitumen and pitch. She put the child into it and placed it among the reeds by the bank of the Nile.

And his sister stationed herself at a distance, to learn what would befall him.

The daughter of Pharaoh came down to bathe in the Nile, while her maidens walked along the Nile. She spied the basket among the reeds and sent her slave girl to fetch it.

When she opened it, she saw that it was a child, a boy crying. She took pity on it and said, "This must be a Hebrew child."

Then his sister said to Pharaoh's daughter, "Shall I go and get you a Hebrew nurse to suckle the child for you?"

And Pharaoh's daughter answered, "Yes." So the girl went and called the child's mother.

And Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will pay your wages." So the woman took the child and nursed it.

When the child grew up, she brought him to Pharaoh's daughter, who made him her son. She named him Moses,^{*}<i class="footnote">Moses Heb. <i>Mosheh</i> from Egyptian for "born of"; here associated with <i>mashah</i> "draw out."</i> explaining, "I drew him out of the water."</sup>

Some time after that, when Moses had grown up, he went out to his kinsfolk and witnessed their labors. He saw an Egyptian beating a Hebrew, one of his kinsmen.

He turned this way and that and, seeing no one about, he struck down the Egyptian and hid him in the sand.

When he went out the next day, he found two Hebrews fighting; so he said to the offender, "Why do you strike your fellow?"

He retorted, "Who made you chief and ruler over us? Do you mean to kill me as you killed the Egyptian?" Moses was frightened, and thought: Then the matter is known!

When Pharaoh learned of the matter, he sought to kill Moses; but Moses fled from Pharaoh. He arrived^{*}<i class="footnote">arrived Lit. "sat" or "settled."</i> in the land of Midian, and sat down beside a well.</sup>

Now the priest of Midian had seven daughters. They came to draw water, and filled the troughs to water their father's flock; but shepherds came and drove them off. Moses rose to their defense, and he watered their flock.

When they returned to their father Reuel, he said, "How is it that you have come back so soon today?"

They answered, "An Egyptian rescued us from the shepherds; he even drew water for us and watered the flock."

He said to his daughters, "Where is he then? Why did you leave the man? Ask him in to break bread."

Moses consented to stay with the man, and he gave Moses his daughter Zipporah as wife.

She bore a son whom he named Gershom,^{^{*}<i class="footnote">Gershom Associated with <i>ger sham</i>, "a stranger there."</i> for he said, "I have been a stranger in a foreign land."}

A long time after that, the king of Egypt died. The Israelites were groaning under the bondage and cried out; and their cry for help from the bondage rose up to God.

God heard their moaning, and God remembered the covenant with Abraham and Isaac and Jacob.

God looked upon the Israelites, and God took notice of them.

Chapter 3

Now Moses, tending the flock of his father-in-law Jethro, the priest of Midian, drove the flock into the wilderness, and came to Horeb, the mountain of God.

A messenger of יהוה appeared to him in a blazing fire out of a bush. He gazed, and there was a bush all aflame, yet the bush was not consumed. Moses said, "I must turn aside to look at this marvelous sight; why doesn't the bush burn up?"

When יהוה saw that he had turned aside to look, God called to him out of the bush: "Moses! Moses!" He answered, "Here I am."

And [God] said, "Do not come closer! Remove your sandals from your feet, for the place on which you stand is holy ground!"

and continued, "I am the God of your father's [house]—the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God.

And יהוה continued, "I have marked well the plight of My people in Egypt and have heeded their outcry because of their taskmasters; yes, I am mindful of their sufferings.

I have come down to rescue them from the Egyptians and to bring them out of that land to a good and spacious land, a land flowing with milk and honey, the region of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.

Now the cry of the Israelites has reached Me; moreover, I have seen how the Egyptians oppress them.

Come, therefore, I will send you to Pharaoh, and you shall free My people, the Israelites, from Egypt."

But Moses said to God, "Who am I that I should go to Pharaoh and free the Israelites from Egypt?"

And [God] said, "I will be with you; that shall be your sign that it was I who sent you. And when you have freed the people from Egypt, you shall worship God at this mountain."

Moses said to God, "When I come to the Israelites and say to them, 'The God of your fathers' [house] has sent me to you,' and they ask me, 'What is [God's] name?' what shall I say to them?"

And God said to Moses, "Ehyeh-Asher-Ehyeh,"^{^{*}<i class="footnote">Ehyeh-Asher-Ehyeh Meaning of Heb. uncertain; variously translated: "I Am That I Am"; "I Am Who I Am"; "I Will Be What I Will Be"; etc.</i> continuing, "Thus shall you say to the Israelites, 'Ehyeh^{^{*}<i class="footnote">Ehyeh Others "I Am" or "I Will Be."</i> sent me to you.'}}

And God said further to Moses, "Thus shall you speak to the Israelites: יהוה,^{^{*}<i class="footnote">יהוה This name (<i>y-h-w-h</i>; traditionally read <i>Adonai</i> "the}

Lord") is here associated with the verb *hayah* "to be." the God of your fathers' [house]—the God of Abraham, the God of Isaac, and the God of Jacob—has sent me to you:
 This shall be My name forever,
 This My appellation for all eternity.
 "Go and assemble the elders of Israel and say to them: יהוה, the God of your fathers' [house]—the God of Abraham, Isaac, and Jacob—has appeared to me and said, 'I have taken note of you and of what is being done to you in Egypt,
 and I have declared: I will take you out of the misery of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, to a land flowing with milk and honey.'
 They will listen to you; then you shall go with the elders of Israel to the king of Egypt and you shall say to him, 'יהוה, the God of the Hebrews, became manifest to us. Now therefore, let us go a distance of three days into the wilderness to sacrifice to our God יהוה.'
 Yet I know that the king of Egypt will let you go only because of a greater might.
 So I will stretch out My hand and smite Egypt with various wonders which I will work upon them; after that he shall let you go.
 And I will dispose the Egyptians favorably toward this people, so that when you go, you will not go away empty-handed.
 Each woman shall borrow from her neighbor and the lodger in her house objects of silver and gold, and clothing, and you shall put these on your sons and daughters, thus stripping the Egyptians."

Chapter 4

But Moses spoke up and said, "What if they do not believe me and do not listen to me, but say: יהוה did not appear to you?"
 יהוה said to him, "What is that in your hand?" And he replied, "A rod." [God] said, "Cast it on the ground." He cast it on the ground and it became a snake; and Moses recoiled from it.
 Then יהוה said to Moses, "Put out your hand and grasp it by the tail"—he put out his hand and seized it, and it became a rod in his hand—"that they may believe that יהוה, the God of their ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, did appear to you."
 יהוה said to him further, "Put your hand into your bosom." He put his hand into his bosom; and when he took it out, his hand was encrusted with snowy scales!^{class="footnote-marker">*}*class="footnote">scales Cf. Lev. 13.2-3.</i>
 And [God] said, "Put your hand back into your bosom."—He put his hand back into his bosom; and when he took it out of his bosom, there it was again like the rest of his body.—
 "And if they do not believe you or pay heed to the first sign, they will believe the second.
 And if they are not convinced by both these signs and still do not heed you, take some water from the Nile and pour it on the dry ground, and it—the water that you take from the Nile—will turn to blood on the dry ground."
 But Moses said to יהוה, "Please, O my lord, I have never been a man of words, either in times past or now that You have spoken to Your servant; I am slow of speech and slow of tongue."
 And יהוה said to him, "Who gives humans speech? Who makes them dumb or deaf, seeing or blind? Is it not I, יהוה?
 Now go, and I will be with you as you speak and will instruct you what to say."
 But he said, "Please, O my lord, make someone else Your agent."^{class="footnote-marker">*}*class="footnote">make someone else Your agent Lit. "send through whomever You will send."</i>**

יהוה became angry with Moses and said, "There is your brother Aaron the Levite. He, I know, speaks readily. Even now he is setting out to meet you, and he will be happy to see you.

You shall speak to him and put the words in his mouth—I will be with you and with him as you speak, and tell both of you what to do—and he shall speak for you to the people. Thus he shall serve as your spokesman, with you playing the role of God^{^{*}<i class="footnote">playing the role of God Cf. 7.1.</i>}

And take with you this rod, with which you shall perform the signs." Moses went back to his father-in-law Jether^{^{*}<i class="footnote">Jether I.e., Jethro.</i> and said to him, "Let me go back to my kinsfolk in Egypt and see how they are faring."^{^{*}<i class="footnote">how they are faring Lit. "whether they are still alive."</i> And Jethro said to Moses, "Go in peace."}}

יהוה said to Moses in Midian, "Go back to Egypt, for all those who sought to kill you are dead."

So Moses took his wife and sons, mounted them on an ass, and went back to the land of Egypt; and Moses took the rod of God with him.

And יהוה said to Moses, "When you return to Egypt, see that you perform before Pharaoh all the marvels that I have put within your power. I, however, will stiffen his heart so that he will not let the people go. Then you shall say to Pharaoh, 'Thus says יהוה: Israel is My first-born son.

I have said to you, "Let My son go, that he may worship Me," yet you refuse to let him go. Now I will slay your first-born son.'

At a night encampment on the way, יהוה encountered him and sought to kill him.

^{^{*}<i class="footnote">Meaning of verse uncertain.</i> So Zipporah took a flint and cut off her son's foreskin, and touched his legs with it, saying, "You are truly a bridegroom of blood to me!"}

And when [God] let him alone, she added, "A bridegroom of blood because of the circumcision."

יהוה said to Aaron, "Go to meet Moses in the wilderness." He went and met him at the mountain of God, and he kissed him.

Moses told Aaron about all the things that יהוה had committed to him and all the signs about which he had been instructed.

Then Moses and Aaron went and assembled all the elders of the Israelites. Aaron repeated all the words that יהוה had spoken to Moses, and he performed the signs in the sight of those assembled, and the assembly was convinced. When they heard that יהוה had taken note of the Israelites and that [God] had seen their plight, they bowed low in homage.

Chapter 5

Afterward Moses and Aaron went and said to Pharaoh, "Thus says יהוה, the God of Israel: Let My people go that they may celebrate a festival for Me in the wilderness."

But Pharaoh said, "Who is יהוה that I should heed him and let Israel go? I do not know יהוה, nor will I let Israel go."

They answered, "The God of the Hebrews has become manifest to us. Let us go, we pray, a distance of three days into the wilderness to sacrifice to our God יהוה, lest [God] strike us with pestilence or sword."

But the king of Egypt said to them, "Moses and Aaron, why do you distract the people from their tasks? Get to your labors!"

And Pharaoh continued, "The people of the land are already so numerous,^{^{*}<i class="footnote">The}

people of the land are already so numerous Samaritan "Even now they are more numerous than the people of the land," i.e., than the native population (cf. Gen. 23.7).</i> and you would have them cease from their labors!"^{*}<i class="footnote">from their labors See 1.5-11.</i>

That same day Pharaoh charged the taskmasters and overseers of the people, saying,

"You shall no longer provide the people with straw for making bricks as heretofore; let them go and gather straw for themselves.

But impose upon them the same quota of bricks as they have been making heretofore; do not reduce it, for they are shirkers; that is why they cry, 'Let us go and sacrifice to our God!'

Let heavier work be laid upon those involved;^{*}<i class="footnote">those involved Lit. "the [salient] participants." Trad. "the men." See the Dictionary under <i>'ish</i>.</i> let them keep at it and not pay attention to deceitful promises."

So the taskmasters and overseers of the people went out and said to the people, "Thus says Pharaoh: I will not give you any straw.

You must go and get the straw yourselves wherever you can find it; but there shall be no decrease whatever in your work."

Then the people scattered throughout the land of Egypt to gather stubble for straw.

And the taskmasters pressed them, saying, "You must complete the same work assignment each day as when you had straw."

And the overseers of the Israelites, whom Pharaoh's taskmasters had set over them, were beaten. "Why," they were asked, "did you not complete the prescribed amount of bricks, either yesterday or today, as you did before?"

Then the overseers of the Israelites came to Pharaoh and cried: "Why do you deal thus with your servants?

No straw is issued to your servants, yet they demand of us: Make bricks! Thus your servants are being beaten, when the fault is with your own people."

He replied, "You are shirkers, shirkers! That is why you say, 'Let us go and sacrifice to יהוה.'

Be off now to your work! No straw shall be issued to you, but you must produce your quota of bricks!"

Now the overseers of the Israelites found themselves in trouble because of the order, "You must not reduce your daily quantity of bricks."

As they left Pharaoh's presence, they came upon Moses and Aaron standing in their path,

and they said to them, "May יהוה look upon you and punish you for making us loathsome to Pharaoh and his courtiers—putting a sword in their hands to slay us."

Then Moses returned to יהוה and said, "O my lord, why did You bring harm upon this people? Why did You send me?

Ever since I came to Pharaoh to speak in Your name, he has dealt worse with this people; and still You have not delivered Your people."

Chapter 6

Then יהוה said to Moses, "You shall soon see what I will do to Pharaoh: he shall let them go because of a greater might; indeed, because of a greater might he shall drive them from his land."

God spoke to Moses and said to him, "I am יהוה.

I appeared to Abraham, Isaac, and Jacob as El Shaddai, but I did not make Myself known to them by My name יהוה.

I also established My covenant with them, to give them the land of Canaan, the land in which they lived as sojourners.

I have now heard the moaning of the Israelites because the Egyptians are holding them in bondage, and I have remembered My covenant. Say, therefore, to the Israelite people: I am יהוה. I will free you from the labors of the Egyptians and deliver you from their bondage. I will redeem you with an outstretched arm and through extraordinary chastisements.

And I will take you to be My people, and I will be your God. And you shall know that I, יהוה, am your God who freed you from the labors of the Egyptians.

I will bring you into the land which I swore^{*}<i class="footnote">swore Lit. "raised My hand."</i> to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession, I יהוה."</sup>

But when Moses told this to the Israelites, they would not listen to Moses, their spirits crushed by cruel bondage.

יהוה spoke to Moses, saying,

"Go and tell Pharaoh king of Egypt to let the Israelites depart from his land."

But Moses appealed to יהוה, saying, "The Israelites would not listen to me; how then should Pharaoh heed me, me—who gets tongue-tied!"^{*}<i class="footnote">who gets tongue-tied Lit. "uncircumcised of lips," which is not a claim to a permanent condition, contra NJPS "a man of impeded speech." Cf. Lev. 19.23; Jer. 6.10.</i></sup>

So יהוה spoke to both Moses and Aaron in regard to the Israelites and Pharaoh king of Egypt, instructing them to deliver the Israelites from the land of Egypt.

The following are the heads of their respective clans. The sons of Reuben, Israel's first-born: Enoch^{*}<i class="footnote">Enoch Or "Hanoch"; cf. note at Gen. 46.9.</i> and Pallu, Hezron and Carmi; those are the families of Reuben.</sup>

The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Saul^{*}<i class="footnote">Saul Or "Shaul"; cf. note at Gen. 46.10.</i> the son of a Canaanite woman; those are the families of Simeon.</sup>

These are the names of Levi's sons by their lineage: Gershon, Kohath, and Merari; and the span of Levi's life was 137 years.

The sons of Gershon: Libni and Shimei, by their families.

The sons of Kohath: Amram, Izhar, Hebron, and Uzziel; and the span of Kohath's life was 133 years.

The sons of Merari: Mahli and Mushi. These are the families of the Levites by their lineage.

Amram took into his [household] as wife his father's sister Jochebed, and she bore him Aaron and Moses; and the span of Amram's life was 137 years. The sons of Izhar: Korah, Nepheg, and Zichri.

The sons of Uzziel: Mishael, Elzaphan, and Sithri.

Aaron took into his [household] as wife Elisheba, daughter of Amminadab and sister of Nahshon, and she bore him Nadab and Abihu, Eleazar and Ithamar.

The sons of Korah: Assir, Elkanah, and Abiasaph. Those are the families of the Korahites.

And Aaron's son Eleazar took into his [household] as wife one of Putiel's daughters, and she bore him Phinehas. Those are the heads of the ancestral houses of the Levites by their families.

It is the same Aaron and Moses to whom יהוה said, "Bring forth the Israelites from the land of Egypt, troop by troop."

It was they who spoke to Pharaoh king of Egypt to free the Israelites from the Egyptians; these are the same Moses and Aaron.

For when יהוה spoke to Moses in the land of Egypt

and יהוה said to Moses, "I am יהוה; speak to Pharaoh king of Egypt all that I will tell you,"

Moses appealed to יהוה, saying, "See, I get tongue-tied;^{class="footnote-marker">*}*class="footnote">tongue-tied See note at v. 12.</i> how then should Pharaoh heed me!"*

Chapter 7

יהוה replied to Moses, "See, I place you in the role of God to Pharaoh, with your brother Aaron as your prophet.^{class="footnote-marker">*}*class="footnote">prophet Cf. 4.16.</i>*

You shall repeat all that I command you, and your brother Aaron shall speak to Pharaoh to let the Israelites depart from his land.

But I will harden Pharaoh's heart, that I may multiply My signs and marvels in the land of Egypt.

When Pharaoh does not heed you, I will lay My hand upon Egypt and deliver My ranks, My people the Israelites, from the land of Egypt with extraordinary chastisements.

And the Egyptians shall know that I am יהוה, when I stretch out My hand over Egypt and bring out the Israelites from their midst."

This Moses and Aaron did; as יהוה commanded them, so they did.

Moses was eighty years old and Aaron eighty-three, when they made their demand on Pharaoh.

יהוה said to Moses and Aaron,

"When Pharaoh speaks to you and says, 'Produce your marvel,' you shall say to Aaron, 'Take your rod and cast it down before Pharaoh.' It shall turn into a serpent."

So Moses and Aaron came before Pharaoh and did just as יהוה had commanded: Aaron cast down his rod in the presence of Pharaoh and his courtiers, and it turned into a serpent.

Then Pharaoh, for his part, summoned the sages and the sorcerers; and the Egyptian magician-priests, in turn, did the same with their spells: each cast down his rod, and they turned into serpents. But Aaron's rod swallowed their rods.

Yet Pharaoh's heart stiffened and he did not heed them, as יהוה had said.

And יהוה said to Moses, "Pharaoh is stubborn; he refuses to let the people go.

Go to Pharaoh in the morning, as he is coming out to the water, and station yourself before him at the edge of the Nile, taking with you the rod that turned into a snake.

And say to him, 'יהוה, the God of the Hebrews, sent me to you to say, "Let My people go that they may worship Me in the wilderness." But you have paid no heed until now.

Thus says יהוה, "By this you shall know that I am יהוה." See, I shall strike the water in the Nile with the rod that is in my hand, and it will be turned into blood;

and the fish in the Nile will die. The Nile will stink so that the Egyptians will find it impossible to drink the water of the Nile.'"

And יהוה said to Moses, "Say to Aaron: Take your rod and hold out your arm over the waters of Egypt—its rivers, its canals, its ponds, all its bodies of water—that they may turn to blood; there shall be blood throughout the land of Egypt, even in vessels of wood and stone."

Moses and Aaron did just as יהוה commanded: he lifted up the rod and struck the water in the Nile in the sight of Pharaoh and his courtiers, and all the water in the Nile was turned into blood

and the fish in the Nile died. The Nile stank so that the Egyptians could not drink water from the Nile; and there was blood throughout the land of Egypt.

But when the Egyptian magician-priests did the same with their spells, Pharaoh's heart stiffened and he did not heed them—as יהוה had spoken.

Pharaoh turned and went into his palace, paying no regard even to this. And all the Egyptians had to dig round about the Nile for drinking water, because they could not drink the water of the Nile.

When seven days had passed after יהוה struck the Nile,
^{*}<i class="footnote">This verse constitutes 8.1 in some editions.</i> יהוה said to Moses, "Go to Pharaoh and say to him, 'Thus says יהוה: Let My people go that they may worship Me.

If you refuse to let them go, then I will plague your whole country with frogs.

The Nile shall swarm with frogs, and they shall come up and enter your palace, your bedchamber and your bed, the houses of your courtiers and your people, and your ovens and your kneading bowls.

The frogs shall come up on you and on your people and on all your courtiers.'"

Chapter 8

And יהוה said to Moses, "Say to Aaron: Hold out your arm with the rod over the rivers, the canals, and the ponds, and bring up the frogs on the land of Egypt."

Aaron held out his arm over the waters of Egypt, and the frogs came up and covered the land of Egypt.

But the magician-priests did the same with their spells, and brought frogs upon the land of Egypt.

Then Pharaoh summoned Moses and Aaron and said, "Plead with יהוה to remove the frogs from me and my people, and I will let the people go to sacrifice to יהוה."

And Moses said to Pharaoh, "You may have this triumph over me: for what time shall I plead in behalf of you and your courtiers and your people, that the frogs be cut off from you and your houses, to remain only in the Nile?"

"For tomorrow," he replied. And [Moses] said, "As you say—that you may know that there is none like our God יהוה; the frogs shall retreat from you and your courtiers and your people; they shall remain only in the Nile."

Then Moses and Aaron left Pharaoh's presence, and Moses cried out to יהוה in the matter of the frogs which had been inflicted upon Pharaoh.

And יהוה did as Moses asked; the frogs died out in the houses, the courtyards, and the fields.

And they piled them up in heaps, till the land stank.

But when Pharaoh saw that there was relief, he became stubborn and would not heed them, as יהוה had spoken.

Then יהוה said to Moses, "Say to Aaron: Hold out your rod and strike the dust of the earth, and it shall turn to lice throughout the land of Egypt."

And they did so. Aaron held out his arm with the rod and struck the dust of the earth, and vermin came upon human and beast; all the dust of the earth turned to lice throughout the land of Egypt.

The magician-priests did the like with their spells to produce lice, but they could not. The vermin remained upon human and beast;

and the magician-priests said to Pharaoh, "This is the finger of God!"

But Pharaoh's heart stiffened and he would not heed them, as יהוה had spoken.

And יהוה said to Moses, "Early in the morning present yourself to Pharaoh, as he is coming out to the water, and say to him, 'Thus says יהוה: Let My people go that they may worship Me.

For if you do not let My people go, I will let loose swarms of insects^{*}<i class="footnote">swarms of insects Others "wild beasts."</i> against you and your courtiers

and your people and your houses; the houses of the Egyptians, and the very ground they stand on, shall be filled with swarms of insects. But on that day I will set apart the region of Goshen, where My people dwell, so that no swarms of insects shall be there, that you may know that I יהוה am in the midst of the land.

And I will make a distinction^{*}<i class="footnote">distinction Meaning of <i>peduth</i> uncertain.</i> between My people and your people. Tomorrow this sign shall come to pass.'"</sup>

And יהוה did so. Heavy swarms of insects invaded Pharaoh's palace and the houses of his courtiers; throughout the country of Egypt the land was ruined because of the swarms of insects.

Then Pharaoh summoned Moses and Aaron and said, "Go and sacrifice to your God within the land."

But Moses replied, "It would not be right to do this, for what we sacrifice to our God יהוה is untouchable to the Egyptians. If we sacrifice that which is untouchable to the Egyptians before their very eyes, will they not stone us?

So we must go a distance of three days into the wilderness and sacrifice to יהוה as our God may command us."

Pharaoh said, "I will let you go to sacrifice to your God יהוה in the wilderness; but do not go very far. Plead, then, for me."

And Moses said, "When I leave your presence, I will plead with יהוה that the swarms of insects depart tomorrow from Pharaoh and his courtiers and his people; but let not Pharaoh again act deceitfully, not letting the people go to sacrifice to יהוה."

So Moses left Pharaoh's presence and pleaded with יהוה.

And יהוה did as Moses asked—removing the swarms of insects from Pharaoh, from his courtiers, and from his people; not one remained.

But Pharaoh became stubborn this time also, and would not let the people go.

Chapter 9

יהוה said to Moses, "Go to Pharaoh and say to him, 'Thus says יהוה, the God of the Hebrews: Let My people go to worship Me.

For if you refuse to let them go, and continue to hold them, then the hand of יהוה will strike your livestock in the fields—the horses, the asses, the camels, the cattle, and the sheep—with a very severe pestilence.

But יהוה will make a distinction between the livestock of Israel and the livestock of the Egyptians, so that nothing shall die of all that belongs to the Israelites.

יהוה has fixed the time: tomorrow יהוה will do this thing in the land.'"

And יהוה did so the next day: all the livestock of the Egyptians died, but of the livestock of the Israelites not a beast died.

When Pharaoh inquired, he found that not a head of the livestock of Israel had died; yet Pharaoh remained stubborn, and he would not let the people go.

Then יהוה said to Moses and Aaron, "Each of you take handfuls of soot from the kiln, and let Moses throw it toward the sky in the sight of Pharaoh.

It shall become a fine dust all over the land of Egypt, and cause an inflammation breaking out in boils on human and beast throughout the land of Egypt."

So they took soot of the kiln and appeared before Pharaoh; Moses threw it toward the sky, and it caused an inflammation breaking out in boils on human and beast.

The magician-priests were unable to confront Moses because of the inflammation, for the inflammation afflicted the magician-priests as well as all the other Egyptians.

But יהוה stiffened the heart of Pharaoh, and he would not heed them, just as יהוה had told Moses.

יהוה said to Moses, "Early in the morning present yourself to Pharaoh and say to him, 'Thus says יהוה, the God of the Hebrews: Let My people go to worship Me.

For this time I will send all My plagues upon your person, and your courtiers, and your people, in order that you may know that there is none like Me in all the world.

I could have stretched forth My hand and stricken you and your people with pestilence, and you would have been effaced from the earth.

Nevertheless I have spared you for this purpose: in order to show you My power, and in order that My fame may resound throughout the world.

Yet you continue to thwart^{class="footnote-marker">*}*class="footnote">thwart *Others "exalt yourself over." My people, and do not let them go!

This time tomorrow I will rain down a very heavy hail, such as has not been in Egypt from the day it was founded until now.

Therefore, order your livestock and everything you have in the open brought under shelter; every human and beast that is found outside, not having been brought indoors, shall perish when the hail comes down upon them!"

Those among Pharaoh's courtiers who feared יהוה's word brought their slaves and livestock indoors to safety;

but those who paid no regard to the word of יהוה left their slaves and livestock in the open.

יהוה said to Moses, "Hold out your arm toward the sky that hail may fall on all the land of Egypt, upon human and beast and all the grasses of the field in the land of Egypt."

So Moses held out his rod toward the sky, and יהוה sent thunder and hail, and fire streamed down to the ground, as יהוה rained down hail upon the land of Egypt.

The hail was very heavy—fire flashing in the midst of the hail—such as had not fallen on the land of Egypt since it had become a nation.

Throughout the land of Egypt the hail struck down all that were in the open, both human and beast; the hail also struck down all the grasses of the field and shattered all the trees of the field.

Only in the region of Goshen, where the Israelites were, there was no hail.

Thereupon Pharaoh sent for Moses and Aaron and said to them, "I stand guilty this time. יהוה is in the right, and I and my people are in the wrong.

Plead with יהוה that there may be an end of God's thunder and of hail. I will let you go; you need stay no longer."

Moses said to him, "As I go out of the city, I shall spread out my hands to יהוה; the thunder will cease and the hail will fall no more, so that you may know that the earth is יהוה's.

But I know that you and your courtiers do not yet fear God יהוה."

Now the flax and barley were ruined, for the barley was in the ear and the flax was in bud;

but the wheat and the emmer^{class="footnote-marker">*}*class="footnote">emmer *A kind of wheat.</i> were not hurt, for they ripen late.—

Leaving Pharaoh, Moses went outside the city and spread out his hands to יהוה: the thunder and the hail ceased, and no rain came pouring down upon the earth.

But when Pharaoh saw that the rain and the hail and the thunder had ceased, he became stubborn and reverted to his guilty ways, as did his courtiers.

So Pharaoh's heart stiffened and he would not let the Israelites go, just as יהוה had foretold through Moses.

Chapter 10

Then יהוה said to Moses, "Go to Pharaoh. For I have hardened his heart and the hearts of his courtiers, in order that I may display these My signs among them,

and that you may recount in the hearing of your child and of your child's child how I made a mockery of the Egyptians and how I displayed My signs among them—in order that you may know that I am יהוה."

So Moses and Aaron went to Pharaoh and said to him, "Thus says יהוה, the God of the Hebrews, 'How long will you refuse to humble yourself before Me? Let My people go that they may worship Me.

For if you refuse to let My people go, tomorrow I will bring locusts on your territory.

They shall cover the surface of the land, so that no one will be able to see the land. They shall devour the surviving remnant that was left to you after the hail; and they shall eat away all your trees that grow in the field.

Moreover, they shall fill your palaces and the houses of all your courtiers and of all the Egyptians—something that neither your fathers nor fathers' fathers have seen from the day they appeared on earth to this day.'" With that he turned and left Pharaoh's presence.

Pharaoh's courtiers said to him, "How long shall this one be a snare to us? Let a delegation^{class="footnote-marker">*}*class="footnote">a delegation Lit. "the [salient] participants," i.e., not everyone. Trad. "the men." See the Dictionary under <i>'ish</i>.</i> go to worship their God יהוה ! Are you not yet aware that Egypt is lost?"*

So Moses and Aaron were brought back to Pharaoh and he said to them, "Go, worship your God יהוה ! Who are the ones to go?"

Moses replied, "We will all go—regardless of social station^{class="footnote-marker">*}*class="footnote">regardless of social station Heb. <i>bi-n'areinu u-vi-ziqneinu</i>, taking <i>na'ar</i> and <i>zagen</i> as terms of social rank—lit. "with our underlings and with our elders." NJPS "young and old." See the Dictionary under <i>na'ar</i> and "elders."</i>—we will go with our sons and daughters, our flocks and herds; for we must observe יהוה's festival." But he said to them, "יהוה be with you—the same as I mean to let your dependents go with you! Clearly, you are bent on mischief. No! You gentlemen go and worship יהוה, since that is what you want." And they were expelled from Pharaoh's presence.*

Then יהוה said to Moses, "Hold out your arm over the land of Egypt for the locusts, that they may come upon the land of Egypt and eat up all the grasses in the land, whatever the hail has left."

So Moses held out his rod over the land of Egypt, and יהוה drove an east wind over the land all that day and all night; and when morning came, the east wind had brought the locusts.

Locusts invaded all the land of Egypt and settled within all the territory of Egypt in a thick mass; never before had there been so many, nor will there ever be so many again.

They hid all the land from view, and the land was darkened; and they ate up all the grasses of the field and all the fruit of the trees which the hail had left, so that nothing green was left, of tree or grass of the field, in all the land of Egypt.

Pharaoh hurriedly summoned Moses and Aaron and said, "I stand guilty before your God יהוה and before you. Forgive my offense just this once, and plead with your God יהוה that this death but be removed from me."

So he left Pharaoh's presence and pleaded with יהוה.

יהוה caused a shift to a very strong west wind, which lifted the locusts and hurled them into the Sea of Reeds;^{class="footnote-marker">*}*class="footnote">Sea of Reeds Traditionally, but incorrectly, "Red Sea."* not a single locust remained in all the territory of Egypt.

But יהוה stiffened Pharaoh's heart, and he would not let the Israelites go.

Then יהוה said to Moses, "Hold out your arm toward the sky that there may be darkness upon the land of Egypt, a darkness that can be touched."

Moses held out his arm toward the sky and thick darkness descended upon all the land of Egypt for three days.

People could not see one another, and for three days no one could move about; but all the Israelites enjoyed light in their dwellings.

Pharaoh then summoned Moses and said, "Go, worship יהוה ! Only your flocks and your herds shall be left behind; even your dependents may go with you."

But Moses said, "You yourself must provide us with sacrifices and burnt offerings to offer up to our God יהוה; our own livestock, too, shall go along with us—not a hoof shall remain behind: for we must select from it for the worship of our God יהוה; and we shall not know with what we are to worship יהוה until we arrive there."

But יהוה stiffened Pharaoh's heart and he would not agree to let them go. Pharaoh said to him, "Be gone from me! Take care not to see me again, for the moment you look upon my face you shall die."

And Moses replied, "You have spoken rightly. I shall not see your face again!"

Chapter 11

And יהוה said to Moses, "I will bring but one more plague upon Pharaoh and upon Egypt; after that he shall let you go from here; indeed, when he lets you go, he will drive you out of here one and all. Tell the people to borrow, each man from his neighbor and each woman from hers, objects of silver and gold."

יהוה disposed the Egyptians favorably toward the people. Moreover, Moses himself^{class="footnote-marker">*}*class="footnote">Moses himself Lit. "the participant whose involvement defines the depicted situation, Moses"; trad. "the man Moses." See the Dictionary under <i>'ish</i>.</i> was much esteemed in the land of Egypt, among Pharaoh's courtiers and among the people.*

Moses said, "Thus says יהוה: Toward midnight I will go forth among the Egyptians, and every [male] first-born in the land of Egypt shall die, from the first-born of Pharaoh who sits on his throne to the first-born of the slave girl who is behind the millstones; and all the first-born of the cattle.

And there shall be a loud cry in all the land of Egypt, such as has never been or will ever be again; but not a dog shall snarl^{class="footnote-marker">*}*class="footnote">snarl Others "move (or whet) his tongue."* at any of the Israelites, at human or beast—in order that you may know that יהוה makes a distinction between Egypt and Israel.

"Then all these courtiers of yours shall come down to me and bow low to me, saying, 'Depart, you and all the people who follow you!' After that I will depart." And he left Pharaoh's presence in hot anger.

Now יהוה had said to Moses, "Pharaoh will not heed you, in order that My marvels may be multiplied in the land of Egypt."

Moses and Aaron had performed all these marvels before Pharaoh, but יהוה had stiffened the heart of Pharaoh so that he would not let the Israelites go from his land.

Chapter 12

יהוה said to Moses and Aaron in the land of Egypt:

This month shall mark for you the beginning of the months; it shall be the first of the months of the year for you.

Speak to the community leadership of Israel^{class="footnote-marker">*}^{class="footnote">community leadership of IsraelHeb. <i>kol 'adat yisra'el</i>, lit. "whole community of Israel," which here denotes the part ("leadership") that acts on behalf of the whole ("community"). See the Dictionary under <i>'edah</i>.</i> and say that on the tenth of this month each of them shall take a lamb^{class="footnote-marker">*}^{class="footnote">lambOr "kid." Heb. <i>seh</i> means either "sheep" or "goat"; cf. v. 5.</i> to a family, a lamb to a household.}}

But if the household is too small for a lamb, let it share one with a neighbor who dwells nearby, in proportion to the number of persons: you shall contribute for the lamb according to what each household will eat. Your lamb shall be without blemish, a yearling male; you may take it from the sheep or from the goats.

You shall keep watch over it until the fourteenth day of this month; and all the assembled congregation of the Israelites shall slaughter it at twilight.

They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they are to eat it.

They shall eat the flesh that same night; they shall eat it roasted over the fire, with unleavened bread and with bitter herbs.

Do not eat any of it raw, or cooked in any way with water, but roasted—head, legs, and entrails—over the fire.

You shall not leave any of it over until morning; if any of it is left until morning, you shall burn it.

This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly: it is a passover offering^{class="footnote-marker">*}^{class="footnote">passover offeringOr "protective offering"; Heb. <i>pesah</i>.</i> to יהוה.}

For that night I will go through the land of Egypt and strike down every [male] first-born in the land of Egypt, both human and beast; and I will mete out punishments to all the gods of Egypt, I יהוה.

And the blood on the houses where you are staying shall be a sign for you: when I see the blood I will pass over^{class="footnote-marker">*}^{class="footnote">pass overOr "protect"; cf. v. 11 and note there.</i> you, so that no plague will destroy you when I strike the land of Egypt.}

This day shall be to you one of remembrance: you shall celebrate it as a festival to יהוה throughout the ages; you shall celebrate it as an institution for all time.

Seven days you shall eat unleavened bread; on the very first day you shall remove leaven from your houses, for whoever eats leavened bread from the first day to the seventh day, that person shall be cut off from Israel.

You shall celebrate a sacred occasion on the first day, and a sacred occasion on the seventh day; no work at all shall be done on them; only what every person is to eat, that alone may be prepared for you. You shall observe the [Feast of] Unleavened Bread, for on this very day I brought your ranks out of the land of Egypt; you shall observe this day throughout the ages as an institution for all time.

In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening.

No leaven shall be found in your houses for seven days. For whoever eats what is leavened, that person—whether a stranger or a citizen of the country—shall be cut off from the community of Israel.

You shall eat nothing leavened; in all your settlements you shall eat unleavened bread.

Moses then summoned all the elders of Israel and said to them, "Go, pick out lambs for your families, and slaughter the passover offering. Take a bunch of hyssop, dip it in the blood that is in the basin, and apply some of the blood that is in the basin to the lintel and to the two doorposts. None of you shall go outside the door of your house until morning.

For יהוה, when going through to smite the Egyptians, will see the blood on the lintel and the two doorposts, and יהוה will pass over^{*}<i class="footnote">pass over See note at v. 13.</i> the door and not let the Destroyer enter and smite your home.</sup>

"You shall observe this as an institution for all time, for you and for your descendants.

And when you enter the land that יהוה will give you, as promised, you shall observe this rite.

And when your children ask you, 'What do you mean by this rite?' you shall say, 'It is the passover sacrifice to יהוה, who passed over the houses of the Israelites in Egypt when smiting the Egyptians, but saved our houses.' Those assembled then bowed low in homage.

And the Israelites went and did so; just as יהוה had commanded Moses and Aaron, so they did.

In the middle of the night יהוה struck down all the [male] first-born in the land of Egypt, from the first-born of Pharaoh who sat on the throne to the first-born of the captive who was in the dungeon, and all the first-born of the cattle.

And Pharaoh arose in the night, with all his courtiers and all the Egyptians—because there was a loud cry in Egypt; for there was no house where there was not someone dead.

He summoned Moses and Aaron in the night and said, "Up, depart from among my people, you and the Israelites with you! Go, worship יהוה as you said! Take also your flocks and your herds, as you said, and begone! And may you bring a blessing upon me also!"

The Egyptians urged the people on, impatient to have them leave the country, for they said, "We shall all be dead."

So the people took their dough before it was leavened, their kneading bowls wrapped in their cloaks upon their shoulders.

The Israelites had done Moses' bidding and borrowed from the Egyptians objects of silver and gold, and clothing.

And יהוה had disposed the Egyptians favorably toward the people, and they let them have their request; thus they stripped the Egyptians.

The Israelites journeyed from Rameses to Succoth, about six hundred thousand fighting men on foot, aside from noncombatants.

Moreover, a mixed multitude went up with them, and very much livestock, both flocks and herds.

And they baked unleavened cakes of the dough that they had taken out of Egypt, for it was not leavened, since they had been driven out of Egypt and could not delay; nor had they prepared any provisions for themselves. The length of time that the Israelites lived in Egypt was four hundred and thirty years;

at the end of the four hundred and thirtieth year, to the very day, all the ranks of יהוה departed from the land of Egypt.

That was for יהוה a night of vigil to bring them out of the land of Egypt; that same night is יהוה's, one of vigil for all the children of Israel throughout the ages.

יהוה said to Moses and Aaron: This is the law of the passover offering: No foreigner shall eat of it.

But any householder's^{class="footnote-marker">>*}^{class="footnote">}<i class="footnote">householder's NJPS "a man [has bought]"; trad. "man's." See the Dictionary under <i>'ish</i>.</i> purchased male slave may eat of it once he has been circumcised.</sup>

No bound or hired laborer shall eat of it.

It shall be eaten in one house: you shall not take any of the flesh outside the house; nor shall you break a bone of it.

The whole community of Israel shall offer it.

If a male stranger who dwells with you would offer the passover to יהוה, all his males must be circumcised; then he shall be admitted to offer it; he shall then be as a citizen of the country. But no uncircumcised man may eat of it.

There shall be one law for the citizen and for the stranger who dwells among you.

And all the Israelites did so; as יהוה had commanded Moses and Aaron, so they did.

That very day יהוה freed the Israelites from the land of Egypt, troop by troop.

Chapter 13

יהוה spoke further to Moses, saying,

"Consecrate to Me every male first-born; human and beast, the first [male] issue of every womb among the Israelites is Mine."

And Moses said to the people, "Remember this day, on which you went free from Egypt, the house of bondage, how יהוה freed you from it with a mighty hand: no leavened bread shall be eaten.

You go free on this day, in the month^{class="footnote-marker">>*}^{class="footnote">}<i class="footnote">in the month Or "on the new moon."</i> of Abib.</sup>

So, when יהוה has brought you into the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites, which was sworn to your fathers to be given you, a land flowing with milk and honey, you shall observe in this month the following practice:

"Seven days you shall eat unleavened bread, and on the seventh day there shall be a festival of יהוה.

Throughout the seven days unleavened bread shall be eaten; no leavened bread shall be found with you, and no leaven shall be found in all your territory.

And you shall explain to your child on that day, 'It is because of what יהוה did for me when I went free from Egypt.'

"And this shall serve you as a sign on your hand and as a reminder on your forehead^{class="footnote-marker">>*}^{class="footnote">}<i class="footnote">on your forehead Lit. "between your eyes"; cf. Deut. 6.8.</i> -in order that the Teaching of יהוה may be in your mouth- that with a mighty hand יהוה freed you from Egypt.</sup>

You shall keep this institution at its set time from year to year.

"And when יהוה has brought you into the land of the Canaanites, as [God] swore to you and to your fathers, and has given it to you, you shall set apart for יהוה every first issue of the womb: every male firstling that your cattle drop shall be יהוה's. But every firstling ass you shall redeem with a sheep; if you do not redeem it, you must break its neck. And you must redeem every male first-born among your children. And when, in time to come, a child of yours asks you, saying, 'What does this mean?' you shall reply, 'It was with a mighty hand that יהוה brought us out from Egypt, the house of bondage. When Pharaoh stubbornly refused to let us go, יהוה slew every [male] first-born in the land of Egypt, the first-born of both human and beast. Therefore I sacrifice to יהוה every first male issue of the womb, but redeem every male first-born among my children.' "And so it shall be as a sign upon your hand and as a symbol^{class="footnote-marker">*}*class="footnote">symbol Others "frontlet."</i> on your forehead that with a mighty hand יהוה freed us from Egypt."*

Now when Pharaoh let the people go, God did not lead them by way of the land of the Philistines, although it was nearer; for God said, "The people may have a change of heart when they see war, and return to Egypt."

So God led the people round about, by way of the wilderness at the Sea of Reeds. Now the Israelites went up armed^{class="footnote-marker">*}*class="footnote">armed Meaning of Heb. <i>hamushim</i> uncertain.</i> out of the land of Egypt. And Moses took with him the bones of Joseph, who had exacted an oath from the children of Israel, saying, "God will be sure to take notice of you: then you shall carry up my bones from here with you." They set out from Succoth, and encamped at Etham, at the edge of the wilderness. יהוה went before them in a pillar of cloud by day, to guide them along the way, and in a pillar of fire by night, to give them light, that they might travel day and night. The pillar of cloud by day and the pillar of fire by night did not depart from before the people.*

Chapter 14

יהוה said to Moses:

Tell the Israelites to turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon; you shall encamp facing it, by the sea.

Pharaoh will say of the Israelites, "They are astray in the land; the wilderness has closed in on them."

Then I will stiffen Pharaoh's heart and he will pursue them, that I may gain glory through Pharaoh and all his host; and the Egyptians shall know that I am יהוה. And they did so.

When the king of Egypt was told that the people had fled, Pharaoh and his courtiers had a change of heart about the people and said, "What is this we have done, releasing Israel from our service?"

He ordered^{class="footnote-marker">*}*class="footnote">ordered See note at Gen. 46.29.</i> his chariot and took his force with him;*

he took six hundred of his picked chariots, and the rest of the chariots of Egypt, with officers^{class="footnote-marker">*}*class="footnote">officers Heb. <i>shalish</i>; originally "third man on royal chariot"; hence "adjutant," "officer."</i> in all of them. יהוה stiffened the heart of Pharaoh king of Egypt, and he gave chase to the Israelites. As the Israelites were departing defiantly,^{class="footnote-marker">*}*

^{class="footnote-marker">**defiantly Lit. "with upraised hand"; cf. Num. 33.3.*}

the Egyptians gave chase to them, and all the chariot horses of Pharaoh, his riders, and his warriors overtook them encamped by the sea, near Pi-hahiroth, before Baal-zephon.

As Pharaoh drew near, the Israelites caught sight of the Egyptians advancing upon them. Greatly frightened, the Israelites cried out to יהוה.

And they said to Moses, "Was it for want of graves in Egypt that you brought us to die in the wilderness? What have you done to us, taking us out of Egypt?"

Is this not the very thing we told you in Egypt, saying, 'Let us be, and we will serve the Egyptians, for it is better for us to serve the Egyptians than to die in the wilderness'?"

But Moses said to the people, "Have no fear! Stand by, and witness the deliverance which יהוה will work for you today; for the Egyptians whom you see today you will never see again.

יהוה will battle for you; you hold your peace!"

Then יהוה said to Moses, "Why do you cry out to Me? Tell the Israelites to go forward.

And you lift up your rod and hold out your arm over the sea and split it, so that the Israelites may march into the sea on dry ground.

And I will stiffen the hearts of the Egyptians so that they go in after them; and I will gain glory through Pharaoh and all his warriors, his chariots, and his riders.

Let the Egyptians know that I am יהוה, when I gain glory through Pharaoh, his chariots, and his riders."

The messenger of God, who had been going ahead of the Israelite army, now moved and followed behind them; and the pillar of cloud shifted from in front of them and took up a place behind them,

and it came between the army of the Egyptians and the army of Israel.

Thus there was the cloud with the darkness, and it cast a spell upon^{class="footnote-marker">**and it cast a spell upon*}From root *'-r-r*, "cast a spell" or "curse." Others "and it lit up." the night, so that the one could not come near the other all through the night.

Then Moses held out his arm over the sea and יהוה drove back the sea with a strong east wind all that night, and turned the sea into dry ground.

The waters were split,

and the Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left.

The Egyptians came in pursuit after them into the sea, all of Pharaoh's horses, chariots, and riders.

At the morning watch, יהוה looked down upon the Egyptian army from a pillar of fire and cloud, and threw the Egyptian army into panic.

[God] locked^{class="footnote-marker">**locked*}From root *'-s-r*, with several

ancient versions. Others "took off." the wheels of their chariots so that they moved forward with difficulty. And the Egyptians said, "Let us flee from the Israelites, for יהוה is fighting for them against Egypt."

Then יהוה said to Moses, "Hold out your arm over the sea, that the waters may come back upon the Egyptians and upon their chariots and upon their riders."

Moses held out his arm over the sea, and at daybreak the sea returned to its normal state, and the Egyptians fled at its approach. But יהוה hurled the Egyptians into the sea.

The waters turned back and covered the chariots and the riders—Pharaoh's entire army that followed them into the sea; not one of them remained.

But the Israelites had marched through the sea on dry ground, the waters forming a wall for them on their right and on their left.

Thus יהוה delivered Israel that day from the Egyptians. Israel saw the Egyptians dead on the shore of the sea.
And when Israel saw the wondrous power which יהוה had wielded against the Egyptians, the people feared יהוה; they had faith in יהוה and in God's servant Moses.

Chapter 15

Then Moses and the Israelites sang this song to יהוה. They said:
I will sing to יהוה, for He ^{class="footnote-marker">*} *class="footnote">He The poetic figure in vv. 1-4 takes ancient Near Eastern gender roles as a given: the (male) role of expert warrior represented salvation from military threats. See the Dictionary under "male metaphors for God."* has triumphed gloriously;
Horse and driver He has hurled into the sea.
יהוה ^{class="footnote-marker">*} *class="footnote">יהוה Heb. <i>Yah</i>.</i> is my strength and might; ^{class="footnote-marker">*} *class="footnote">might Others "song."*
He is become my deliverance.
This is my God and I will enshrine ^{class="footnote-marker">*} *class="footnote">enshrine Others "glorify."* Him;
The God of my father's [house], and I will exalt Him.
יהוה, the Warrior— יהוה is His name!
Pharaoh's chariots and his army
He has cast into the sea;
And the pick of his officers
Are drowned in the Sea of Reeds.
The deeps covered them;
They went down into the depths like a stone.
Your right hand, יהוה, glorious in power,
Your right hand, יהוה, shatters the foe!
In Your great triumph You break Your opponents;
You send forth Your fury, it consumes them like straw.
At the blast of Your nostrils the waters piled up,
The floods stood straight like a wall;
The deeps froze in the heart of the sea.
The foe said,
"I will pursue, I will overtake,
I will divide the spoil;
My desire shall have its fill of them.
I will bare my sword—
My hand shall subdue them."
You made Your wind blow, the sea covered them;
They sank like lead in the majestic waters.
Who is like You, יהוה, among the celestials; ^{class="footnote-marker">*} *class="footnote">celestials Others "mighty."*
Who is like You, majestic in holiness,
Awesome in splendor, working wonders!
You put out Your right hand,
The earth swallowed them.
In Your love You lead the people You redeemed;
In Your strength You guide them to Your holy abode.
The peoples hear, they tremble;
Agony grips the dwellers in Philistia.
Now are the clans of Edom dismayed;
The tribes of Moab—trembling grips them;
All the dwellers in Canaan are aghast.
Terror and dread descend upon them;
Through the might of Your arm they are still as stone—
Till Your people cross over, יהוה,
Till Your people cross whom You have ransomed.
You will bring them and plant them in Your own mountain,
The place You made to dwell in, יהוה,
The sanctuary, O my lord, which Your hands established.
יהוה will reign for ever and ever!
For the horses of Pharaoh, with his chariots and riders, went into the sea;
and יהוה turned back on them the waters of the sea; but the Israelites marched on dry ground in the midst of the sea.*

Then Miriam the prophet, Aaron's sister, picked up a hand-drum,^{class="footnote-marker">*}*class="footnote">hand-drum Trad. "timbrel," which is often construed anachronistically as a tambourine. (As drummers, Israelite women set the tempo at public celebrations.)</i> and all the women went out after her in dance with hand-drums. And Miriam chanted for them:
Sing to יְהוָה, for He^{class="footnote-marker">*}*class="footnote">He See note at 15.1.</i> has triumphed gloriously;
Horse and driver He has hurled into the sea. Then Moses caused Israel to set out from the Sea of Reeds. They went on into the wilderness of Shur; they traveled three days in the wilderness and found no water. They came to Marah, but they could not drink the water of Marah because it was bitter; that is why it was named Marah.^{class="footnote-marker">*}*class="footnote">Marah I.e., "bitter."</i> And the people grumbled against Moses, saying, "What shall we drink?" So he cried out to יְהוָה, and יְהוָה showed him a piece of wood; he threw it into the water and the water became sweet. There [God] made for them a fixed rule; there they were put to the test. [God] said, "If you will heed your God יְהוָה diligently, doing what is upright in God's sight, giving ear to God's commandments and keeping all God's laws, then I will not bring upon you any of the diseases that I brought upon the Egyptians, for I יְהוָה am your healer." And they came to Elim, where there were twelve springs of water and seventy palm trees; and they encamped there beside the water.*</sup>*</sup>*</sup>

Chapter 16

Setting out from Elim, the whole Israelite community came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure from the land of Egypt. In the wilderness, the whole Israelite community grumbled against Moses and Aaron. The Israelites said to them, "If only we had died by the hand of יְהוָה in the land of Egypt, when we sat by the fleshpots, when we ate our fill of bread! For you have brought us out into this wilderness to starve this whole congregation to death." And יְהוָה said to Moses, "I will rain down bread for you from the sky, and the people shall go out and gather each day that day's portion—that I may thus test them, to see whether they will follow My instructions or not. But on the sixth day, when they apportion what they have brought in, it shall prove to be double the amount they gather each day." So Moses and Aaron said to all the Israelites, "By evening you shall know it was יְהוָה who brought you out from the land of Egypt; and in the morning you shall behold the Presence^{class="footnote-marker">*}*class="footnote">Presence Others "glory."</i> of יְהוָה, because [God] has heard your grumbings against יְהוָה. For who are we that you should grumble against us? Since it is יְהוָה," Moses continued, "who will give you flesh to eat in the evening and bread in the morning to the full—because יְהוָה has heard the grumbings you utter—what is our part? Your grumbling is against יְהוָה, not against us!" Then Moses said to Aaron, "Say to the whole Israelite community: Advance toward יְהוָה, who has heard your grumbling." And as Aaron spoke to the whole Israelite community, they turned toward the wilderness, and there, in a cloud, appeared the Presence of יְהוָה. יְהוָה spoke to Moses: "I have heard the grumbling of the Israelites. Speak to them and say: By evening you shall eat flesh, and in the morning you shall have your fill of bread; and you shall know that I יְהוָה am your God."*</sup>

In the evening quail appeared and covered the camp; in the morning there was a fall of dew about the camp.

When the fall of dew lifted, there, over the surface of the wilderness, lay a fine and flaky substance, as fine as frost on the ground.

When the Israelites saw it, they said to one another, "What is it?"^{*}<i class="footnote">What is it?</sup>

Heb. <i>man hu</i>; others "It is manna."*</i>*—for they did not know what it was. And Moses said to them, "That is the bread which יְהוָה has given you to eat.

This is what יְהוָה has commanded: Each household shall gather as much as it requires to eat—an <i>omer</i> to a person for as many of you as there are; each household shall fetch according to those in its tent."

The Israelites did so, some gathering much, some little.

But when they measured it by the <i>omer</i>, anyone who had gathered much had no excess, and anyone who had gathered little had no deficiency: each household had gathered as much as it needed to eat.

And Moses said to them, "Let no one leave any of it over until morning."

But they paid no attention to Moses; some of them left of it until morning, and it became infested with maggots and stank. And Moses was angry with them.

So they gathered it every morning, as much as each one needed to eat; for when the sun grew hot, it would melt.

On the sixth day they gathered double the amount of food, two <i>omer</i>s for each; and when all the chieftains of the community came and told Moses,

he said to them, "This is what יְהוָה meant: Tomorrow is a day of rest, a holy sabbath of יְהוָה. Bake what you would bake and boil what you would boil; and all that is left put aside to be kept until morning."

So they put it aside until morning, as Moses had ordered; and it did not turn foul, and there were no maggots in it.

Then Moses said, "Eat it today, for today is a sabbath of יְהוָה; you will not find it today on the plain.

Six days you shall gather it; on the seventh day, the sabbath, there will be none."

Yet some of the people went out on the seventh day to gather, but they found nothing.

And יְהוָה said to Moses, "How long will you all refuse to obey My commandments and My teachings?

Mark that it is יְהוָה who, having given you the sabbath, therefore gives you two days' food on the sixth day. Let everyone remain in place: let no one leave the vicinity on the seventh day."

So the people remained inactive on the seventh day.

The house of Israel named it manna;^{*}<i class="footnote">manna Heb. <i>man</i>.</i> it was like coriander seed, white, and it tasted like wafers^{^{wafers Meaning of Heb. <i>šappiḥith</i> uncertain.</i>}}

Moses said, "This is what יְהוָה has commanded: Let one <i>omer</i> of it be kept throughout the ages, in order that they may see the bread that I fed you in the wilderness when I brought you out from the land of Egypt." And Moses said to Aaron, "Take a jar, put one <i>omer</i> of manna in it, and place it before יְהוָה, to be kept throughout the ages."

As יְהוָה had commanded Moses, Aaron placed it before the Pact,<sup>^{Pact Others "Testimony."</i>} to be kept.

And the Israelites ate manna forty years, until they came to a settled land; they ate the manna until they came to the border of the land of Canaan.

The <i>omer</i> is a tenth of an <i>ephah</i>.

Chapter 17

From the wilderness of Sin the whole Israelite community continued by stages as יהוה would command. They encamped at Rephidim, and there was no water for the people to drink.

The people quarreled with Moses. "Give us water to drink," they said; and Moses replied to them, "Why do you quarrel with me? Why do you try יהוה?"

But the people thirsted there for water; and the people grumbled against Moses and said, "Why did you bring us up from Egypt, to kill us and our children and livestock with thirst?"

Moses cried out to יהוה, saying, "What shall I do with this people? Before long they will be stoning me!"

Then יהוה said to Moses, "Pass before the people; take with you some of the elders of Israel, and take along the rod with which you struck the Nile, and set out.

I will be standing there before you on the rock at Horeb. Strike the rock and water will issue from it, and the people will drink." And Moses did so in the sight of the elders of Israel.

The place was named Massah^{*}*Massah* I.e., "Trial." and Meribah,^{*}*Meribah* I.e., "Quarrel." because the Israelites quarreled and because they tried יהוה, saying, "Is יהוה present among us or not?"

Amalek came and fought with Israel at Rephidim.

Moses said to Joshua, "Pick some troops^{*}*troops* Lit. "participants whose involvement defines the depicted situation"; trad. "men." See the Dictionary under *'ish*. for us, and go out and do battle with Amalek. Tomorrow I will station myself on the top of the hill, with the rod of God in my hand."

Joshua did as Moses told him and fought with Amalek, while Moses, Aaron, and Hur went up to the top of the hill.

Then, whenever Moses held up his hand, Israel prevailed; but whenever he let down his hand, Amalek prevailed.

But Moses' hands grew heavy; so they took a stone and put it under him and he sat on it, while Aaron and Hur, one on each side, supported his hands; thus his hands remained steady until the sun set.

And Joshua overwhelmed the people of Amalek^{*}*the people of Amalek* Lit. "Amalek and his people." with the sword.

Then יהוה said to Moses, "Inscribe this in a document as a reminder, and read it aloud to Joshua: I will utterly blot out the memory of Amalek from under heaven!"

And Moses built an altar and named it Adonai-nissi.^{*}*Adonai-nissi* I.e., "יהוה is my banner."

He said, "It means, 'Hand upon the throne^{*}*throne* Meaning of Heb. *kes* uncertain. of יהוה ' יהוה will be at war with Amalek throughout the ages."

Chapter 18

Jethro priest of Midian, Moses' father-in-law, heard all that God had done for Moses and for Israel, God's people, how יהוה had brought Israel out from Egypt.

So Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after she had been sent home,

and her two sons—of whom one was named Gershom, that is to say, “I have been a stranger^{class="footnote-marker">*}<i class="footnote">stranger Heb. <i>ger</i>.</i> in a foreign land”; and the other was named Eliezer,^{class="footnote-marker">*}<i class="footnote">Eliezer Lit. “(My) God is help.”</i> meaning, “The God of my father’s [house] was my help, delivering me from the sword of Pharaoh.”</sup></sup>

Jethro, Moses’ father-in-law, brought Moses’ sons and wife to him in the wilderness, where he was encamped at the mountain of God.

He sent word to Moses, “I, your father-in-law Jethro, am coming to you, with your wife and her two sons.”

Moses went out to meet his father-in-law; he bowed low and kissed him; each asked after the other’s welfare, and they went into the tent.

Moses then recounted to his father-in-law everything that יהוה had done to Pharaoh and to the Egyptians for Israel’s sake, all the hardships that had befallen them on the way, and how יהוה had delivered them.

And Jethro rejoiced over all the kindness that יהוה had shown Israel when delivering them from the Egyptians.

“Blessed be יהוה,” Jethro said, “who delivered you from the Egyptians and from Pharaoh, and who delivered the people from under the hand of the Egyptians.

Now I know that יהוה is greater than all gods, yes, by the result of their very schemes against [the people].”^{class="footnote-marker">*}<i class="footnote">yes, by the result of their very schemes against [the people] Meaning of Heb. uncertain.</i></sup>

And Jethro, Moses’ father-in-law, brought a burnt offering and sacrifices for God; and Aaron came with all the elders of Israel to partake of the meal before God with Moses’ father-in-law.

Next day, Moses sat as magistrate among the people, while the people stood about Moses from morning until evening.

But when Moses’ father-in-law saw how much he had to do for the people, he said, “What is this thing that you are doing to the people? Why do you act^{class="footnote-marker">*}<i class="footnote">act Lit. “sit” as magistrate; cf. v. 13.</i> alone, while all the people stand about you from morning until evening?”</sup>

Moses replied to his father-in-law, “It is because the people come to me to inquire of God.

When they have a dispute, it comes before me, and I decide between one party and another, and I make known the laws and teachings of God.”

But Moses’ father-in-law said to him, “The thing you are doing is not right;

you will surely wear yourself out, and these people as well. For the task is too heavy for you; you cannot do it alone.

Now listen to me. I will give you counsel, and God be with you! You represent the people before God: you bring the disputes before God, and enjoin upon them the laws and the teachings, and make known to them the way they are to go and the practices they are to follow.

You shall also seek out, from among all the people, capable individuals^{class="footnote-marker">*}<i class="footnote">individuals Lit. “participants whose involvement defines the depicted situation”; trad. “men.” See the Dictionary under <i>’ish</i>.</i> who fear God—trustworthy ones who spurn ill-gotten gain. Set these over them as chiefs of thousands, hundreds, fifties, and tens, and</sup>

let them judge the people at all times. Have them bring every major dispute to you, but let them decide every minor dispute themselves. Make it easier for yourself by letting them share the burden with you.

If you do this—and God so commands you—you will be able to bear up; and all these people too will go home unwearied.”

Moses heeded his father-in-law and did just as he had said.

Moses chose capable individuals^{^{*}<i class="footnote">individuals See note at v. 21.</i>} out of all Israel, and appointed them heads over the people—chiefs of thousands, hundreds, fifties, and tens; and they judged the people at all times: the difficult matters they would bring to Moses, and all the minor matters they would decide themselves. Then Moses bade his father-in-law farewell, and he went his way to his own land.

Chapter 19

On the third new moon after the Israelites had gone forth from the land of Egypt, on that very day, they entered the wilderness of Sinai. Having journeyed from Rephidim, they entered the wilderness of Sinai and encamped in the wilderness. Israel encamped there in front of the mountain, and Moses went up to God. יהוה called to him from the mountain, saying, "Thus shall you say to the house of Jacob and declare to the children of Israel: 'You have seen what I did to the Egyptians, how I bore you on eagles' wings and brought you to Me. Now then, if you will obey Me faithfully and keep My covenant, you shall be My treasured possession among all the peoples. Indeed, all the earth is Mine, but you shall be to Me a kingdom of priests and a holy nation.' These are the words that you shall speak to the children of Israel." Moses came and summoned the elders of the people and put before them all that יהוה had commanded him. All those assembled answered as one, saying, "All that יהוה has spoken we will do!" And Moses brought back the people's words to יהוה. And יהוה said to Moses, "I will come to you in a thick cloud, in order that the people may hear when I speak with you and so trust you ever after." Then Moses reported the people's words to יהוה, and יהוה said to Moses, "Go to the people and warn them to stay pure^{^{*}<i class="footnote">pure Cf. v. 15.</i> today and tomorrow. Let them wash their clothes. Let them be ready for the third day; for on the third day יהוה will come down, in the sight of all the people, on Mount Sinai. You shall set bounds for the people round about, saying, 'Beware of going up the mountain or touching the border of it. Whoever touches the mountain shall be put to death without being touched—by being either stoned or shot; beast or person, a trespasser shall not live.' When the ram's horn sounds a long blast,^{^{*}<i class="footnote">sounds a long blast Meaning of Heb. uncertain.</i> they may go up on the mountain." Moses came down from the mountain to the people and warned the people to stay pure, and they washed their clothes. And he said to the people, "Be ready for the third day: [the men among]^{^{*}<i class="footnote">[the men among] See the Dictionary under "you."</i> you should not go near a woman."}}}

On the third day, as morning dawned, there was thunder, and lightning, and a dense cloud upon the mountain, and a very loud blast of the horn; and all the people who were in the camp trembled. Moses led the people out of the camp toward God, and they took their places at the foot of the mountain. Now Mount Sinai was all in smoke, for יהוה had come down upon it in fire; the smoke rose like the smoke of a kiln, and the whole mountain^{^{*}<i class="footnote">the whole mountain}

Some Hebrew manuscripts and the Greek read "all the people"; cf. v. 16. trembled violently.

The blare of the horn grew louder and louder. As Moses spoke, God answered him in thunder.

יהוה came down upon Mount Sinai, on the top of the mountain, and יהוה called Moses to the top of the mountain and Moses went up.

יהוה said to Moses, "Go down, warn the people not to break through to יהוה to gaze, lest many of them perish.

The priests also, who come near יהוה, must stay pure, lest יהוה break out against them."

But Moses said to יהוה, "The people cannot come up to Mount Sinai, for You warned us saying, 'Set bounds about the mountain and sanctify it.'"

So יהוה said to him, "Go down, and come back together with Aaron; but let not the priests or the people break through to come up to יהוה, lest [God] break out against them."

And Moses went down to the people and spoke to them.

Chapter 20

God spoke all these words,^{*}*these words* Tradition varies as to the division of the Commandments in vv. 2-14, and as to the numbering of the verses from 2 on. Cf. note at Deut. 5.6. saying:

יהוה am your God who brought you out of the land of Egypt, the house of bondage:

You^{*}*You* The Decalogue is couched both in the second-person masculine singular and in terms of a household—the basic social and economic unit. Such a format addresses the legal provisions to whichever responsible party they apply—most typically the (male) householder, or he and his (primary) wife as household administrators, or every man, or every adult member of the community. Cf. note at Deut. 12.7. See further the Dictionary under "house," "householder," and "you." shall have no other gods besides Me.

You shall not make for yourself a sculptured image, or any likeness of what is in the heavens above, or on the earth below, or in the waters under the earth.

You shall not bow down to them or serve them. For I your God יהוה am an impassioned God, visiting the guilt of the parents upon the children, upon the third and upon the fourth generations of those who reject Me. but showing kindness to the thousandth generation of those who love Me and keep My commandments.

You shall not swear falsely by^{*}*swear falsely by* Others "take in vain." the name of your God יהוה; for יהוה will not clear one who swears falsely by God's name.

Remember the sabbath day and keep it holy.

Six days you shall labor and do all your work, but the seventh day is a sabbath of your God יהוה: you shall not do any work—you, your son or daughter, your male or female slave, or your cattle, or the stranger who is within your settlements.

For in six days יהוה made heaven and earth and sea—and all that is in them—and then rested on the seventh day; therefore יהוה blessed the sabbath day and hallowed it.

Honor your father and your mother, that you may long endure on the land that your God יהוה is assigning to you.

You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor.

You shall not covet your neighbor's house:^{*}*house* I.e., the corporate

household, both persons and possessions. (Cf. Deut. 5.18.) Heb. *bayith*, in construct form (*beth*). See the Dictionary under "house." you shall not covet your neighbor's wife,^{*}*wife* In ancient Israel, a typical man could take a woman (even more than one) into his household as a wife; but a typical woman was not in a symmetrical position—which explains why "husband" is not also mentioned. See also note at v. 3. or male or female slave, or ox or ass, or anything that is your neighbor's.

All the people witnessed the thunder and lightning, the blare of the horn and the mountain smoking; and when the people saw it, they fell back and stood at a distance.

"You speak to us," they said to Moses, "and we will obey; but let not God speak to us, lest we die."

Moses answered the people, "Be not afraid; for God has come only in order to test you, and in order that the fear of God may be ever with you, so that you do not go astray."

So the people remained at a distance, while Moses approached the thick cloud where God was.

יהוה said to Moses: Thus shall you say to the Israelites: You yourselves saw that I spoke to you from the very heavens:

With Me, therefore, you shall not make any gods of silver, nor shall you make for yourselves any gods of gold.

Make for Me an altar of earth and sacrifice on it your burnt offerings and your sacrifices of well-being,^{*}*sacrifices of well-being* Others "peace-offering." Meaning of Heb. *shelamim* uncertain. your sheep and your oxen; in every place where I cause My name to be mentioned I will come to you and bless you.

And if you make for Me an altar of stones, do not build it of hewn stones; for by wielding your tool upon them you have profaned them.

Do not ascend My altar by steps, that your nakedness may not be exposed upon it.

Chapter 21

These are the rules that you shall set before them:

When you acquire a Hebrew slave, that person shall serve six years—and shall go free in the seventh year, without payment.

If [a male slave] came single, he shall leave single; if he had a wife, his wife shall leave with him.

If his master gave him a wife, and she has borne him children, the wife and her children shall belong to the master, and he shall leave alone.

But if the slave declares, "I love my master, and my wife and children: I do not wish to go free,"

his master shall take him before God.^{*}*before God* Others "to the judges." He shall be brought to the door or the doorpost, and his master shall pierce his ear with an awl; and he shall then remain his master's slave for life.

When a parent^{*}*parent* More precisely, "[salient] participant [in the situation]," which would include the girl's mother; cf. 2 Kings 4.1. Trad. "man." See the Dictionary under *'ish*. sells a daughter as a slave, she shall not go free as other slaves do.

If she proves to be displeasing to her master, who designated her for himself, he must let her be redeemed; he shall not have the right to sell her to outsiders, since he broke faith with her.

And if the master designated her for a son, he shall deal with her as is the practice with free maidens.

If he takes another [into the household as his wife], he must not withhold from this one her food, her clothing, or her conjugal rights.^{class="footnote-marker">*}*class="footnote">conjugal rights Or "ointments."*

If he fails her in these three ways, she shall go free, without payment. One who fatally strikes another party shall be put to death.

If [a man]^{class="footnote-marker">*}*class="footnote">[a man] *Like all ancient Near Eastern law collections, the Torah's laws are illustrative rather than comprehensive. Its asylum schema does not appear to treat the case of a woman who kills someone, which would have been more complicated.*</i>* did so but not by design—it came about by an act of God—I will assign you a place to which he can flee.

When one party schemes against another and kills through treachery, you shall take that person from My very altar to be put to death.

One who strikes one's father or mother shall be put to death.

One who kidnaps another party—whether having sold or still holding the victim—shall be put to death.

One who insults^{class="footnote-marker">*}*class="footnote">insults Or "reviles."* one's father or mother shall be put to death.

When [two] parties quarrel and one strikes the other with stone or fist, and the victim does not die but has to take to bed. if that victim then gets up and walks outdoors upon a staff, the assailant shall go unpunished—except for paying for the idleness and the cure.

When a slave-owning party strikes a slave, male or female, with a rod, who dies there and then,^{class="footnote-marker">*}*class="footnote">there and then *Lit. "under his hand."*</i>* this must be avenged.

But if the victim survives a day or two, this is not to be avenged, since the one is the other's property.

When [two or more] parties fight, and one of them pushes a pregnant woman and a miscarriage results, but no other damage ensues, the one responsible^{class="footnote-marker">*}*class="footnote">the one responsible *Heb. "he."*</i>* shall be fined according as the woman's husband may exact, the payment to be based on reckoning.^{class="footnote-marker">*}*class="footnote">on reckoning *Others "as the judges determine."*</i>*

But if other damage ensues, the penalty shall be life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, bruise for bruise.

When a slave-owning party strikes the eye of a slave, male or female, and destroys it, that person shall let the slave go free on account of the eye.

If the owner knocks out the tooth of a slave, male or female, that person shall let the slave go free on account of the tooth.

When an ox gores a man or a woman to death, the ox shall be stoned and its flesh shall not be eaten, but the owner of the ox is not to be punished.

If, however, that ox has been in the habit of goring, and its owner, though warned, has failed to guard it, and it kills a man or a woman—the ox shall be stoned and its owner, too, shall be put to death.

If ransom is imposed, the owner must pay whatever is imposed to redeem the owner's own life.

So, too, if it gores a minor, male or female, [its owner] shall be dealt with according to the same rule.

But if the ox gores a slave, male or female, [its owner] shall pay thirty shekels of silver to the master, and the ox shall be stoned.

When any party opens a pit, or when any party digs a pit and does not cover it, and an ox or an ass falls into it,

the one responsible for the pit must make restitution—paying the price to the owner, but keeping the dead animal.

When any party's ox injures a neighbor's ox and it dies, they shall sell the live ox and divide its price; they shall also divide the dead animal. If, however, it is known that the ox was in the habit of goring, and its owner has failed to guard it, that person must restore ox for ox, but shall keep the dead animal.

^{*}*This verse constitutes 22.1 in some editions.* When any party steals an ox or a sheep, and slaughters it or sells it, that person shall pay five oxen for the ox, and four sheep for the sheep.—

Chapter 22

If the thief is seized while tunneling^{*}*tunneling* I.e., under a wall for housebreaking. and beaten to death, there is no bloodguilt in that case.

If the sun had already risen, there is bloodguilt in that case.—[The thief] must make restitution, and if lacking the means, shall be sold for the theft.

But if what was stolen—whether ox or ass or sheep—is found alive and in hand, that person shall pay double.

When any party who owns livestock lets it loose to graze in another's land, and so allows a field or a vineyard to be grazed bare, restitution must be made for the impairment^{*}*impairment* Lit. "excellence." of that field or vineyard.

When a fire is started and spreads to thorns, so that stacked, standing, or growing^{*}*growing* Lit. "field." grain is consumed, the one who started the fire must make restitution.

When any party gives money or goods to another for safekeeping, and they are stolen from that other party's house: if caught, the thief shall pay double;

if the thief is not caught, the owner of the house shall depose before God^{*}*before God* See note at 21.6. and deny laying hands on the other's property. (In all charges of misappropriation—pertaining to an ox, an ass, a sheep, a garment, or any other loss, whereof one party alleges, "This is it"—the case of both parties shall come before God: the one whom God declares guilty shall pay double to the other.)

When any party gives to another an ass, an ox, a sheep or any other animal to guard, and it dies or is injured or is carried off, with no witness about,

an oath before הוה' shall decide between the two of them that the one has not laid hands on the property of the other; the owner must acquiesce, and no restitution shall be made.

But if [the animal] was stolen from the guardian, restitution shall be made to its owner.

If it was torn by beasts, the guardian shall bring it as evidence—not needing to replace what has been torn by beasts.

When any party borrows [an animal] from another and it dies or is injured, its owner not being with it, restitution must be made.

If its owner was with it, no restitution need be made; but if it was hired, that payment is due.

If a man seduces a virgin for whom the bride-price has not been paid,^{*}*the bride-price has not been paid* So that she is unmarried; cf. Deut. 20.7; 22.23ff. and lies with her, he must make her his wife by payment of a bride-price.

If her father refuses to give her to him, he must still weigh out silver in accordance with the bride-price for virgins.

You shall not tolerate^{*} *tolerate* Lit. "let live." a sorceress. Whoever lies with a beast shall be put to death.

Whoever sacrifices to a god other than יהוה alone shall be proscribed.^{*} *proscribed* See Lev. 27.29.

You shall not wrong or oppress a stranger, for you were strangers in the land of Egypt.

You [communal leaders]^{*} *[communal leaders]* In ancient Israel (and the Near East), the responsibility for assisting and protecting widows and the fatherless was understood to rest upon local householders, elders, priests, and the king. See, e.g., Zech. 7.10; Ezek. 22.6-7; Isa. 1.23; Jer. 22.3. shall not ill-treat any widow or orphan.

If you do mistreat them, I will heed their outcry as soon as they cry out to Me,

and My anger shall blaze forth and I will put you to the sword, and your own wives shall become widows and your children orphans.

If you lend money to My people, to the poor among you, do not act toward them as a creditor; exact no interest from them.

If you take your neighbor's garment in pledge, you must return it before the sun sets;

it is the only available clothing—it is what covers the skin. In what else shall [your neighbor] sleep? Therefore, if that person cries out to Me, I will pay heed, for I am compassionate.

You shall not revile God, nor put a curse upon a chieftain among your people.

You shall not put off the skimming of the first yield of your vats.^{*} *put off the skimming of the first yield of your vats* Meaning of Heb. uncertain. You shall give Me the male first-born among your children.

You shall do the same with your cattle and your flocks: seven days the male first-born^{*} *the male first-born* Lit. "it." shall remain with its mother; on the eighth day you shall give it to Me.

You shall be holy people to Me: you must not eat flesh torn by beasts in the field; you shall cast it to the dogs.

Chapter 23

You must not carry false rumors; you shall not join hands with the guilty to act as a malicious witness:

You shall neither side with the mighty^{*} *mighty* Others "multitude." to do wrong—you shall not give perverse testimony in a dispute so as to pervert it in favor of the mighty—

nor shall you show deference to a poor person in a dispute.

When you encounter your enemy's ox or ass wandering, you must take it back.

When you see the ass of your enemy lying under its burden and would refrain from raising^{*} *raising* For this use of the verb *zb*, cf. Neh. 3.8, 34. For the whole verse, see Deut. 22.4. it, you must nevertheless help raise it.

You shall not subvert the rights of your needy in their disputes. Keep far from a false charge; do not bring death on those who are innocent and in the right, for I will not acquit the wrongdoer.

Do not take bribes, for bribes blind the clear-sighted and upset the pleas of those who are in the right.

You shall not oppress a stranger, for you know the feelings of the stranger, having yourselves been strangers in the land of Egypt.

Six years you shall sow your land and gather in its yield;

but in the seventh you shall let it rest and lie fallow. Let the needy among your people eat of it, and what they leave let the wild beasts eat.

You shall do the same with your vineyards and your olive groves.

Six days you shall do your work, but on the seventh day you shall cease from labor, in order that your ox and your ass may rest, and that your home-born slave and the stranger may be refreshed.

Be on guard concerning all that I have told you. Make no mention of the names of other gods; they shall not be heard on your lips.

Three times a year you shall hold a festival for Me:

You shall observe the Feast of Unleavened Bread—eating unleavened bread for seven days as I have commanded you—at the set time in the month^{*}<i class="footnote">in the month</sup>

See note at 13.4.</i> of Abib, for in it you went forth from Egypt;

and none shall appear before Me empty-handed;

and the Feast of the Harvest, of the first fruits of your work, of what you sow in the field; and the Feast of Ingathering at the end of the year, when you gather in the results of your work from the field.

Three times a year all your males shall appear before the Sovereign, יהוה.

You shall not offer the blood of My sacrifice with anything leavened; and the fat of My festal offering shall not be left lying until morning.

The choice first fruits of your soil you shall bring to the house of your God יהוה. You shall not boil a kid in its mother's milk.

I am sending a messenger before you to guard you on the way and to bring you to the place that I have made ready.

Pay heed to him and obey him. Do not defy him, for he will not pardon your offenses, since My Name is in him;

but if you obey him and do all that I say, I will be an enemy to your enemies and a foe to your foes.

When My messenger goes before you and brings you to the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites, and the Jebusites, and I annihilate them,

you shall not bow down to their gods in worship or follow their practices, but shall tear them down and smash their pillars to bits.

You shall serve your God יהוה, who will bless your bread and your water.

And I will remove sickness from your midst.

No woman in your land shall miscarry or be barren. I will let you enjoy the full count of your days.

I will send forth My terror before you, and I will throw into panic all the people among whom you come, and I will make all your enemies turn tail^{*}<i class="footnote">tail
Lit. "back."</i> before you.</sup>

I will send a plague^{*}<i class="footnote">plague
Others "hornet"; meaning of Heb.</sup>

<i>šir'ah</i> uncertain. Cf. Deut. 7.20.</i> ahead of you, and it shall drive out before you the Hivites, the Canaanites, and the Hittites.

I will not drive them out before you in a single year, lest the land become desolate and the wild beasts multiply to your hurt.

I will drive them out before you little by little, until you have increased and possess the land.

I will set your borders from the Sea of Reeds to the Sea of Philistia, and from the wilderness to the Euphrates; for I will deliver the inhabitants of the land into your hands, and you will drive them out before you.

You shall make no covenant with them and their gods.

They shall not remain in your land, lest they cause you to sin against Me; for you will serve their gods—and it will prove a snare to you.

Chapter 24

Then [God] said to Moses, "Come up to יְהוָה, with Aaron, Nadab and Abihu, and seventy elders of Israel, and bow low from afar.

Moses alone shall come near יְהוָה; but the others shall not come near, nor shall the people come up with him."

Moses went and repeated to the people all the commands of יְהוָה and all the rules; and all the people answered with one voice, saying, "All the things that יְהוָה has commanded we will do!"

Moses then wrote down all the commands of יְהוָה. Early in the morning, he set up an altar at the foot of the mountain, with twelve pillars for the twelve tribes of Israel.

He designated some assistants^{*}<i class="footnote">some assistants Heb. <i>na'arim</i> (in construct); NJPS "some young men." See the Dictionary under <i>na'ar</i>.</i> among the Israelites, and they offered burnt offerings and sacrificed bulls as offerings of well-being to יְהוָה.</sup>

Moses took one part of the blood and put it in basins, and the other part of the blood he dashed against the altar.

Then he took the record of the covenant and read it aloud to the people.

And they said, "All that יְהוָה has spoken we will faithfully do!"^{*}<i class="footnote">we will faithfully do Lit. "we will do and obey."</i></sup>

Moses took the blood and dashed it on the people and said, "This is the blood of the covenant that יְהוָה now makes with you concerning all these commands."

Then Moses and Aaron, Nadab and Abihu, and seventy elders of Israel ascended;

and they saw the God of Israel—under whose feet was the likeness of a pavement of sapphire, like the very sky for purity.

Yet [God] did not raise a hand against the leaders^{*}<i class="footnote">leaders Meaning of Heb. <i>'ašilim</i> uncertain.</i> of the Israelites; they beheld God, and they ate and drank.</sup>

They ate and drank.

יְהוָה said to Moses, "Come up to Me on the mountain and wait there, and I will give you the stone tablets with the teachings and commandments which I have inscribed to instruct them."

So Moses and his attendant Joshua arose, and Moses ascended the mountain of God.

To the elders he had said, "Wait here for us until we return to you. You have Aaron and Hur with you; let anyone who has a legal matter approach them."

When Moses had ascended the mountain, the cloud covered the mountain.

The Presence of יְהוָה abode on Mount Sinai, and the cloud hid it for six days. On the seventh day [God] called to Moses from the midst of the cloud.

Now the Presence of יְהוָה appeared in the sight of the Israelites as a consuming fire on the top of the mountain.

Moses went inside the cloud and ascended the mountain; and Moses remained on the mountain forty days and forty nights.

Chapter 25

יְהוָה spoke to Moses, saying:

Tell the Israelite people to bring Me gifts; you shall accept gifts for Me from every person whose heart is so moved.

And these are the gifts that you shall accept from them: gold, silver, and copper; blue, purple, and crimson yarns, fine linen, goats' hair; tanned ram skins,^{*}<i class="footnote">tanned ram skins Others "rams' skins dyed red."</i> dolphin^{*}<i class="footnote">dolphin Or "dugong"; meaning of Hebrew <i>taḥash</i> uncertain.</i> skins, and acacia wood; oil for lighting, spices for the anointing oil and for the aromatic incense; lapis lazuli^{*}<i class="footnote">lapis lazuli Cf. Gen. 2.12 and note.</i> and other stones for setting, for the ephod and for the breastpiece. And let them make Me a sanctuary that I may dwell among them. Exactly as I show you—the pattern of the Tabernacle and the pattern of all its furnishings—so shall you make it. They shall make an ark of acacia wood, two and a half cubits long, a cubit and a half wide, and a cubit and a half high. Overlay it with pure gold—overlay it inside and out—and make upon it a gold molding round about. Cast four gold rings for it, to be attached to its four feet, two rings on one of its side walls and two on the other. Make poles of acacia wood and overlay them with gold; then insert the poles into the rings on the side walls of the ark, for carrying the ark. The poles shall remain in the rings of the ark: they shall not be removed from it. And deposit in the Ark [the tablets of] the Pact which I will give you. You shall make a cover of pure gold, two and a half cubits long and a cubit and a half wide. Make two cherubim of gold—make them of hammered work—at the two ends of the cover. Make one cherub at one end and the other cherub at the other end; of one piece with the cover shall you make the cherubim at its two ends. The cherubim shall have their wings spread out above, shielding the cover with their wings. They shall confront each other, the faces of the cherubim being turned toward the cover. Place the cover on top of the Ark, after depositing inside the Ark the Pact that I will give you. There I will meet with you, and I will impart to you—from above the cover, from between the two cherubim that are on top of the Ark of the Pact—all that I will command you concerning the Israelite people. You shall make a table of acacia wood, two cubits long, one cubit wide, and a cubit and a half high. Overlay it with pure gold, and make a gold molding around it. Make a rim of a hand's breadth around it, and make a gold molding for its rim round about. Make four gold rings for it, and attach the rings to the four corners at its four legs. The rings shall be next to the rim, as holders for poles to carry the table. Make the poles of acacia wood, and overlay them with gold; by these the table shall be carried. Make its bowls, ladles, jars and jugs with which to offer libations; make them of pure gold. And on the table you shall set the bread of display, to be before Me always. You shall make a lampstand of pure gold; the lampstand shall be made of hammered work; its base and its shaft, its cups, calyxes, and petals shall be of one piece.

Six branches shall issue from its sides; three branches from one side of the lampstand and three branches from the other side of the lampstand. On one branch there shall be three cups shaped like almond-blossoms, each with calyx and petals, and on the next branch there shall be three cups shaped like almond-blossoms, each with calyx and petals; so for all six branches issuing from the lampstand. And on the lampstand itself there shall be four cups shaped like almond-blossoms, each with calyx and petals: a calyx, of one piece with it, under a pair of branches; and a calyx, of one piece with it, under the second pair of branches, and a calyx, of one piece with it, under the last pair of branches; so for all six branches issuing from the lampstand. Their calyxes and their stems shall be of one piece with it, the whole of it a single hammered piece of pure gold. Make its seven lamps—the lamps shall be so mounted as to give the light on its front side—and its tongs and fire pans of pure gold. It shall be made, with all these furnishings, out of a talent of pure gold. Note well, and follow the patterns for them that are being shown you on the mountain.

Chapter 26

As for the tabernacle,^{class="footnote-marker">*}^{class="footnote">}**tabernacle** *Heb. mishkan* refers here specifically to the lowest of the covers of the Tabernacle, and so its rendering is not capitalized. make it of ten strips of cloth; make these of fine twisted linen, of blue, purple, and crimson yarns, with a design of cherubim worked into them. The length of each cloth shall be twenty-eight cubits, and the width of each cloth shall be four cubits, all the cloths to have the same measurements. Five of the cloths shall be joined to one another, and the other five cloths shall be joined to one another. Make loops of blue wool on the edge of the outermost cloth of the one set; and do likewise on the edge of the outermost cloth of the other set: make fifty loops on the one cloth, and fifty loops on the edge of the end cloth of the other set, the loops to be opposite one another. And make fifty gold clasps, and couple the cloths to one another with the clasps, so that the tabernacle becomes one whole. You shall then make cloths of goats' hair for a tent over the tabernacle; make the cloths eleven in number. The length of each cloth shall be thirty cubits, and the width of each cloth shall be four cubits, the eleven cloths to have the same measurements. Join five of the cloths by themselves, and the other six cloths by themselves; and fold over the sixth cloth at the front of the tent. Make fifty loops on the edge of the outermost cloth of the one set, and fifty loops on the edge of the cloth of the other set. Make fifty copper clasps, and fit the clasps into the loops, and couple the tent together so that it becomes one whole. As for the overlapping excess of the cloths of the tent, the extra half-cloth shall overlap the back of the tabernacle, while the extra cubit at either end of each length of tent cloth shall hang down to the bottom of the two sides of the tabernacle and cover it. And make for the tent a covering of tanned ram skins, and a covering of dolphin skins above. You shall make the planks for the Tabernacle of acacia wood, upright.

The length of each plank shall be ten cubits and the width of each plank a cubit and a half.

Each plank shall have two tenons, parallel^{*}<i class="footnote">parallel Meaning of Heb. <i>meshullaboth</i> uncertain.</i> to each other; do the same with all the planks of the Tabernacle.</sup>

Of the planks of the Tabernacle, make twenty planks on the south^{*}<i class="footnote">south Heb. uses two terms for "south," one after the other.</i> side: making forty silver sockets under the twenty planks, two sockets under the one plank for its two tenons and two sockets under each following plank for its two tenons;</sup>

and for the other side wall of the Tabernacle, on the north side, twenty planks,

with their forty silver sockets, two sockets under the one plank and two sockets under each following plank.

And for the rear of the Tabernacle, to the west, make six planks; and make two planks for the corners of the Tabernacle at the rear. They shall match at the bottom, and terminate alike at the top inside one ring;^{*}<i class="footnote">They shall match ... inside one ring Meaning of Heb. uncertain.</i> thus shall it be with both of them: they shall form the two corners.</sup>

Thus there shall be eight planks with their sockets of silver: sixteen sockets, two sockets under the first plank, and two sockets under each of the other planks.

You shall make bars of acacia wood: five for the planks of the one side wall of the Tabernacle,

five bars for the planks of the other side wall of the Tabernacle, and five bars for the planks of the wall of the Tabernacle at the rear to the west.

The center bar halfway up the planks shall run from end to end. Overlay the planks with gold, and make their rings of gold, as holders for the bars; and overlay the bars with gold.

Then set up the Tabernacle according to the manner of it that you were shown on the mountain.

You shall make a curtain of blue, purple, and crimson yarns, and fine twisted linen; it shall have a design of cherubim worked into it. Hang it upon four posts of acacia wood overlaid with gold and having hooks of gold, [set] in four sockets of silver.

Hang the curtain under the clasps, and carry the Ark of the Pact there, behind the curtain, so that the curtain shall serve you as a partition between the Holy and the Holy of Holies.

Place the cover upon the Ark of the Pact in the Holy of Holies.

Place the table outside the curtain, and the lampstand by the south wall of the Tabernacle opposite the table, which is to be placed by the north wall.

You shall make a screen for the entrance of the Tent, of blue, purple, and crimson yarns, and fine twisted linen, done in embroidery.

Make five posts of acacia wood for the screen and overlay them with gold—their hooks being of gold—and cast for them five sockets of copper.

Chapter 27

You shall make the altar of acacia wood, five cubits long and five cubits wide—the altar is to be square—and three cubits high.

Make its horns on the four corners, the horns to be of one piece with it; and overlay it with copper.

Make the pails for removing its ashes, as well as its scrapers, basins, flesh hooks, and fire pans—make all its utensils of copper.

Make for it a grating of meshwork in copper; and on the mesh make four copper rings at its four corners.
Set the mesh below, under the ledge of the altar, so that it extends to the middle of the altar.
And make poles for the altar, poles of acacia wood, and overlay them with copper.
The poles shall be inserted into the rings, so that the poles remain on the two sides of the altar when it is carried.
Make it hollow, of boards. As you were shown on the mountain, so shall they be made.
You shall make the enclosure of the Tabernacle: On the south side,^{class="footnote-marker">*}*class="footnote">south side Cf. note at 26.18.</i> a hundred cubits of hangings of fine twisted linen for the length of the enclosure on that side—
with its twenty posts and their twenty sockets of copper, the hooks and bands of the posts to be of silver.
Again a hundred cubits of hangings for its length along the north side—
with its twenty posts and their twenty sockets of copper, the hooks and bands of the posts to be of silver.
For the width of the enclosure, on the west side, fifty cubits of hangings, with their ten posts and their ten sockets.
For the width of the enclosure on the front, or east side, fifty cubits: fifteen cubits of hangings on the one flank, with their three posts and their three sockets;
fifteen cubits of hangings on the other flank, with their three posts and their three sockets;
and for the gate of the enclosure, a screen of twenty cubits, of blue, purple, and crimson yarns, and fine twisted linen, done in embroidery, with their four posts and their four sockets.
All the posts round the enclosure shall be banded with silver and their hooks shall be of silver; their sockets shall be of copper.
The length of the enclosure shall be a hundred cubits, and the width fifty throughout; and the height five cubits—[with hangings] of fine twisted linen. The sockets shall be of copper:
all the utensils of the Tabernacle,^{class="footnote-marker">*}*class="footnote">of the Tabernacle I.e., of the outer enclosure. (Inside the tent, the furnishings are to be of gold.)</i> for all its service, as well as all its pegs and all the pegs of the court, shall be of copper.
You shall further instruct the Israelites to bring you clear oil of beaten olives for lighting, for kindling lamps regularly.
Aaron and his sons shall set them up in the Tent of Meeting, outside the curtain which is over [the Ark of] the Pact, [to burn] from evening to morning before יהוה. It shall be a due from the Israelites for all time, throughout the ages.**

Chapter 28

You shall bring forward your brother Aaron, with his sons, from among the Israelites, to serve Me as priests: Aaron, Nadab and Abihu, Eleazar and Ithamar, the sons of Aaron.
Make sacral vestments for your brother Aaron, for dignity and adornment.
Next you shall instruct all who are skillful, whom I have endowed with the gift of skill,^{class="footnote-marker">*}*class="footnote">skillful, whom I have endowed with the gift of skill Lit. "wise of heart, whom I have filled with a spirit of wisdom."</i> to make Aaron's vestments, for consecrating him to serve Me as priest.
These are the vestments they are to make: a breastpiece, an ephod, a robe, a fringed^{class="footnote-marker">*}*class="footnote">fringed Others "checkered."</i> tunic, a**

headdress, and a sash. They shall make those sacral vestments for your brother Aaron and his sons, for priestly service to Me; they, therefore, shall receive the gold, the blue, purple, and crimson yarns, and the fine linen. They shall make the ephod of gold, of blue, purple, and crimson yarns, and of fine twisted linen, worked into designs. It shall have two shoulder-pieces attached; they shall be attached at its two ends. And the decorated band that is upon it shall be made like it, of one piece with it: of gold, of blue, purple, and crimson yarns, and of fine twisted linen. Then take two lazuli stones and engrave on them the names of the sons of Israel: six of their names on the one stone, and the names of the remaining six on the other stone, in the order of their birth. On the two stones you shall make seal engravings—the work of a lapidary—of the names of the sons of Israel. Having bordered them with frames of gold, attach the two stones to the shoulder-pieces of the ephod, as stones for remembrance of the Israelite people, whose names Aaron shall carry upon his two shoulder-pieces for remembrance before יהוה. Then make frames of gold and two chains of pure gold; braid these like corded work, and fasten the corded chains to the frames. You shall make a breastpiece of decision,^{^{*}<i class="footnote">decision See v. 30 below; others "judgment."</i> worked into a design; make it in the style of the ephod: make it of gold, of blue, purple, and crimson yarns, and of fine twisted linen. It shall be square and doubled, a span in length and a span in width. Set in it mounted stones, in four rows of stones. The first row shall be a row of^{^{*}<i class="footnote">carnelian, chrysolite,... The identity of several of the following twelve stones is uncertain.</i> carnelian, chrysolite, and emerald; the second row: a turquoise, a sapphire, and an amethyst; the third row: a jacinth, an agate, and a crystal; and the fourth row: a beryl, a lapis lazuli, and a jasper. They shall be framed with gold in their mountings. The stones shall correspond [in number] to the names of the sons of Israel: twelve, corresponding to their names. They shall be engraved like seals, each with its name, for the twelve tribes. On the breastpiece make braided chains of corded work in pure gold. Make two rings of gold on the breastpiece, and fasten the two rings at the two ends of the breastpiece, attaching the two golden cords to the two rings at the ends of the breastpiece. Then fasten the two ends of the cords to the two frames, which you shall attach to the shoulder-pieces of the ephod, at the front. Make two rings of gold and attach them to the two ends of the breastpiece, at its inner edge, which faces the ephod. And make two other rings of gold and fasten them on the front of the ephod, low on the two shoulder-pieces, close to its seam above the decorated band. The breastpiece shall be held in place by a cord of blue from its rings to the rings of the ephod, so that the breastpiece rests on the decorated band and does not come loose from the ephod. Aaron shall carry the names of the sons of Israel on the breastpiece of decision over his heart, when he enters the sanctuary, for remembrance before יהוה at all times.}}

Inside the breastpiece of decision you shall place the Urim and Thummim,^{class="footnote-marker">*}^{class="footnote">Urim and Thummim Meaning of these two words uncertain. They designate a kind of oracle; cf. Num. 27.21.</i>} so that they are over Aaron's heart when he comes before יהוה. Thus Aaron shall carry the instrument of decision for the Israelites over his heart before יהוה at all times. You shall make the robe of the ephod of pure blue.^{class="footnote-marker">*}^{class="footnote">of pure blue Others "all of blue."</i>}

The opening for the head shall be in the middle of it; the opening shall have a binding of woven work round about—it shall be like the opening of a coat of mail—so that it does not tear.

On its hem make pomegranates of blue, purple, and crimson yarns, all around the hem, with bells of gold between them all around: a golden bell and a pomegranate, a golden bell and a pomegranate, all around the hem of the robe.

Aaron shall wear it while officiating, so that the sound of it is heard when he comes into the sanctuary before יהוה and when he goes out—that he may not die.

You shall make a frontlet of pure gold and engrave on it the seal inscription: "Holy to יהוה."

Suspend it on a cord of blue, so that it may remain on the headdress; it shall remain on the front of the headdress.

It shall be on Aaron's forehead, that Aaron may take away any sin arising from the holy things that the Israelites consecrate, from any of their sacred donations; it shall be on his forehead at all times, to win acceptance for them before יהוה.

You shall make the fringed tunic of fine linen. You shall make the headdress of fine linen. You shall make the sash of embroidered work.

And for Aaron's sons also you shall make tunics, and make sashes for them, and make turbans for them, for dignity and adornment.

Put these on your brother Aaron and on his sons as well; anoint them, and ordain them^{class="footnote-marker">*}^{class="footnote">and ordain them Lit. "and fill their hands."</i>} and consecrate them to serve Me as priests.

You shall also make for them linen breeches to cover their nakedness; they shall extend from the hips to the thighs.

They shall be worn by Aaron and his sons when they enter the Tent of Meeting or when they approach the altar to officiate in the sanctuary, so that they do not incur punishment and die. It shall be a law for all time for him and for his offspring to come.

Chapter 29

This is what you shall do to them in consecrating them to serve Me as priests: Take a young bull of the herd and two rams without blemish; also unleavened bread, unleavened cakes with oil mixed in, and unleavened wafers spread with oil—make these of choice wheat flour.

Place these in one basket and present them in the basket, along with the bull and the two rams.

Lead Aaron and his sons up to the entrance of the Tent of Meeting, and wash them with water.

Then take the vestments, and clothe Aaron with the tunic, the robe of the ephod, the ephod, and the breastpiece, and gird him with the decorated band of the ephod.

Put the headdress on his head, and place the holy diadem upon the headdress.

Take the anointing oil and pour it on his head and anoint him.

Then bring his sons forward; clothe them with tunics

and wind turbans upon them. And gird both Aaron and his sons with sashes. And so they shall have priesthood as their right for all time. You shall then ordain Aaron and his sons.

Lead the bull up to the front of the Tent of Meeting, and let Aaron and his sons lay their hands upon the head of the bull.

Slaughter the bull before יהוה, at the entrance of the Tent of Meeting, and take some of the bull's blood and put it on the horns of the altar with your finger; then pour out the rest of the blood at the base of the altar.

Take all the fat that covers the entrails, the protuberance on the liver, and the two kidneys with the fat on them, and turn them into smoke upon the altar.

The rest of the flesh of the bull, its hide, and its dung shall be put to the fire outside the camp; it is a sin offering.^{*}***sin offering*** So throughout this translation and traditionally; more precisely, "offering of purgation."

Next take the one ram, and let Aaron and his sons lay their hands upon the ram's head.

Slaughter the ram, and take its blood and dash it against all sides of the altar.

Cut up the ram into sections, wash its entrails and legs, and put them with its quarters and its head.

Turn all of the ram into smoke upon the altar. It is a burnt offering to יהוה, a pleasing odor, an offering by fire to יהוה.

Then take the other ram, and let Aaron and his sons lay their hands upon the ram's head.

Slaughter the ram, and take some of its blood and put it on the ridge^{*}***ridge*** Or "lobe." of Aaron's right ear and on the ridges of his sons' right ears, and on the thumbs of their right hands, and on the big toes of their right feet; and dash the rest of the blood against every side of the altar round about.

Take some of the blood that is on the altar and some of the anointing oil and sprinkle upon Aaron and his vestments, and also upon his sons and his sons' vestments. Thus shall he and his vestments be holy, as well as his sons and his sons' vestments.

You shall take from the ram the fat parts—the broad tail, the fat that covers the entrails, the protuberance on the liver, the two kidneys with the fat on them—and the right thigh; for this is a ram of ordination. Add one flat loaf of bread, one cake of oil bread, and one wafer, from the basket of unleavened bread that is before יהוה.

Place all these on the palms of Aaron and his sons, and offer them as an elevation offering before יהוה.

Take them from their hands and turn them into smoke upon the altar with the burnt offering, as a pleasing odor before יהוה; it is an offering by fire to יהוה.

Then take the breast of Aaron's ram of ordination and offer it as an elevation offering before יהוה; it shall be your portion.

You shall consecrate the breast that was offered as an elevation offering and the thigh that was offered as a gift offering from the ram of ordination—from that which was Aaron's and from that which was his sons'—and those parts shall be a due for all time from the Israelites to Aaron and his sons. For they are a gift; and so shall they be a gift from the Israelites, their gift to יהוה out of their sacrifices of well-being. The sacral vestments of Aaron shall pass on to his sons after him, for them to be anointed and ordained in.

He among his sons who becomes priest in his stead, who enters the Tent of Meeting to officiate within the sanctuary, shall wear them seven days.

You shall take the ram of ordination and boil its flesh in the sacred precinct;
 and Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, at the entrance of the Tent of Meeting.
 These things shall be eaten only by those for whom expiation was made with them when they were ordained and consecrated; they may not be eaten by a lay person, for they are holy.
 And if any of the flesh of ordination, or any of the bread, is left until morning, you shall put what is left to the fire; it shall not be eaten, for it is holy.
 Thus you shall do to Aaron and his sons, just as I have commanded you.
 You shall ordain them through seven days,
 and each day you shall prepare a bull as a sin offering for expiation; you shall purge the altar by performing purification upon it, and you shall anoint it to consecrate it.
 Seven days you shall perform purification for the altar to consecrate it, and the altar shall become most holy; whatever touches the altar shall become consecrated.
 Now this is what you shall offer upon the altar: two yearling lambs each day, regularly.
 You shall offer the one lamb in the morning, and you shall offer the other lamb at twilight.
 There shall be a tenth of a measure of choice flour with a quarter of a *<i>hin</i>* of beaten oil mixed in, and a libation of a quarter *<i>hin</i>* of wine for one lamb;
 and you shall offer the other lamb at twilight, repeating with it the meal offering of the morning with its libation—an offering by fire for a pleasing odor to יהוה,
 a regular burnt offering throughout the generations, at the entrance of the Tent of Meeting before יהוה. For there I will meet with you, and there I will speak with you,
 and there I will meet with the Israelites, and it shall be sanctified by My Presence.
 I will sanctify the Tent of Meeting and the altar, and I will consecrate Aaron and his sons to serve Me as priests.
 I will abide among the Israelites, and I will be their God.
 And they shall know that I יהוה am their God, who brought them out from the land of Egypt that I might abide among them—I, their God יהוה.

Chapter 30

You shall make an altar for burning incense; make it of acacia wood.
 It shall be a cubit long and a cubit wide—it shall be square—and two cubits high, its horns of one piece with it.
 Overlay it with pure gold: its top, its sides round about, and its horns; and make a gold molding for it round about.
 And make two gold rings for it under its molding; make them on its two side walls, on opposite^{*^{*}<i class="footnote">oppositeLit. "its two."</i> sides. They shall serve as holders for poles with which to carry it.*}
 Make the poles of acacia wood, and overlay them with gold.
 Place it in front of the curtain that is over the Ark of the Pact—in front of the cover that is over the Pact—where I will meet with you.
 On it Aaron shall burn aromatic incense: he shall burn it every morning when he tends the lamps,
 and Aaron shall burn it at twilight when he lights the lamps—a regular incense offering before יהוה throughout the ages.
 You shall not offer alien incense on it, or a burnt offering or a meal offering; neither shall you pour a libation on it.

Once a year Aaron shall perform purification upon its horns with blood of the sin offering of purification; purification shall be performed upon it once a year throughout the ages. It is most holy to יהוה.

יהוה spoke to Moses, saying:

When you take a census of the Israelite men according to their army enrollment, each shall pay יהוה a ransom for himself on being enrolled, that no plague may come upon them through their being enrolled.

This is what everyone who is entered in the records shall pay: a half-shekel by the sanctuary weight—twenty *gerah*s to the shekel—a half-shekel as an offering to יהוה.

Everyone who is entered in the records, from the age of twenty years up, shall give יהוה's offering:

the rich shall not pay more and the poor shall not pay less than half a shekel when giving יהוה's offering as expiation for your persons.

You shall take the expiation money from the Israelites and assign it to the service of the Tent of Meeting; it shall serve the Israelites as a reminder before יהוה, as expiation for your persons.

יהוה spoke to Moses, saying:

Make a laver of copper and a stand of copper for it, for washing; and place it between the Tent of Meeting and the altar. Put water in it, and let Aaron and his sons wash their hands and feet [in water drawn] from it.

When they enter the Tent of Meeting they shall wash with water, that they may not die; or when they approach the altar to serve, to turn into smoke an offering by fire to יהוה,

they shall wash their hands and feet, that they may not die. It shall be a law for all time for them—for him and his offspring—throughout the ages.

יהוה spoke to Moses, saying:

Next take choice spices: five hundred weight of solidified^{**solidified*} Others "flowing." myrrh, half as much—two hundred and fifty—of fragrant cinnamon, two hundred and fifty of aromatic cane, five hundred—by the sanctuary weight—of cassia, and a *hin* of olive oil.

Make of this a sacred anointing oil, a compound of ingredients expertly blended, to serve as sacred anointing oil.

With it anoint the Tent of Meeting, the Ark of the Pact, the table and all its utensils, the lampstand and all its fittings, the altar of incense, the altar of burnt offering and all its utensils, and the laver and its stand.

Thus you shall consecrate them so that they may be most holy; whatever touches them shall be consecrated.

You shall also anoint Aaron and his sons, consecrating them to serve Me as priests.

And speak to the Israelite people, as follows: This shall be an anointing oil sacred to Me throughout the ages.

It must not be rubbed on any person's body, and you must not make anything like it in the same proportions; it is sacred, to be held sacred by you.

Any party who compounds its like, or puts any of it on a lay person, shall be cut off from kin.

And יהוה said to Moses: Take the herbs stacte, onycha, and galbanum—these herbs together with pure frankincense; let there be an equal part of each.

Make them into incense, a compound expertly blended, refined, pure, sacred.

Beat some of it into powder, and put some before the Pact in the Tent of Meeting, where I will meet with you; it shall be most holy to you.

But when you make this incense, you must not make any in the same proportions for yourselves; it shall be held by you sacred to יהוה. Any party who makes any like it, to smell of it, shall be cut off from kin.

Chapter 31

יהוה spoke to Moses:

See, I have singled out by name Bezalel son of Uri son of Hur, of the tribe of Judah.

I have endowed him with a divine spirit of skill, ability, and knowledge in every kind of craft;

to make designs for work in gold, silver, and copper,

to cut stones for setting and to carve wood—to work in every kind of craft.

Moreover, I have assigned to him Oholiab son of Ahisamach, of the tribe of Dan; and I have also granted skill to all who are skillful, that they may make everything that I have commanded you:

the Tent of Meeting, the Ark for the Pact and the cover upon it, and all the furnishings of the Tent;

the table and its utensils, the pure lampstand^{^{*}<i class="footnote">pure lampstand Or "lampstand of pure gold."</i> and all its fittings, and the altar of incense;}

the altar of burnt offering and all its utensils, and the laver and its stand;

the service^{^{*}<i class="footnote">service Others "plaited."</i> vestments, the}

sacral vestments of Aaron the priest and the vestments of his sons, for their service as priests;

as well as the anointing oil and the aromatic incense for the sanctuary.

Just as I have commanded you, they shall do.

And יהוה said to Moses:

Speak to the Israelite people and say: Nevertheless, you must keep My sabbaths, for this is a sign between Me and you throughout the ages, that you may know that I יהוה have consecrated you.

You shall keep the sabbath, for it is holy for you. One who profanes it shall be put to death: whoever does work on it, that person shall be cut off from among kin.

Six days may work be done, but on the seventh day there shall be a sabbath of complete rest, holy to יהוה; whoever does work on the sabbath day shall be put to death.

The Israelite people shall keep the sabbath, observing the sabbath throughout the ages as a covenant for all time:

it shall be a sign for all time between Me and the people of Israel. For in six days יהוה made heaven and earth, and on the seventh day [God] ceased from work and was refreshed.

Upon finishing speaking with him on Mount Sinai, [God] gave Moses the two tablets of the Pact, stone tablets inscribed with the finger of God.

Chapter 32

When the people saw that Moses was so long in coming down from the mountain, the people gathered against Aaron and said to him, "Come, make us a god who shall go before us, for that fellow Moses—the man who brought us from the land of Egypt—we do not know what has happened to him."

Aaron said to them, "[You men,] take off the gold rings that are on the ears of your wives, your sons, and your daughters, and bring them to me."

And all the people took off the gold rings that were in their ears and brought them to Aaron.

This he took from them and cast in a mold,^{*}<i class="footnote">cast in a moldCf. Zech. 11.13 (<i>beth hayyoşer</i>, "foundry"); others "fashioned it with a graving tool."</i> and made it into a molten calf. And they exclaimed, "This is your god,^{*}<i class="footnote">This is your godOthers "These are your gods."</i> O Israel, who brought you out of the land of Egypt!"

When Aaron saw this, he built an altar before it; and Aaron announced: "Tomorrow shall be a festival of יהוה!"

Early next day, the people offered up burnt offerings and brought sacrifices of well-being; they sat down to eat and drink, and then rose to dance.

יהוה spoke to Moses, "Hurry down, for your people, whom you brought out of the land of Egypt, have acted basely.

They have been quick to turn aside from the way that I enjoined upon them. They have made themselves a molten calf and bowed low to it and sacrificed to it, saying: 'This is your god, O Israel, who brought you out of the land of Egypt!'"

יהוה further said to Moses, "I see that this is a stiffnecked people. Now, let Me be, that My anger may blaze forth against them and that I may destroy them, and make of you a great nation."

But Moses implored his God יהוה, saying, "Let not Your anger, יהוה, blaze forth against Your people, whom You delivered from the land of Egypt with great power and with a mighty hand.

Let not the Egyptians say, 'It was with evil intent that he delivered them, only to kill them off in the mountains and annihilate them from the face of the earth.' Turn from Your blazing anger, and renounce the plan to punish Your people.

Remember Your servants, Abraham, Isaac, and Israel, how You swore to them by Your Self and said to them: I will make your offspring as numerous as the stars of heaven, and I will give to your offspring this whole land of which I spoke, to possess forever."

And יהוה renounced the punishment planned for God's people.

Thereupon Moses turned and went down from the mountain bearing the two tablets of the Pact, tablets inscribed on both their surfaces: they were inscribed on the one side and on the other.

The tablets were God's work, and the writing was God's writing, incised upon the tablets.

When Joshua heard the sound of the people in its boisterousness, he said to Moses, "There is a cry of war in the camp."

But he answered,
"It is not the sound of the tune of triumph,
Or the sound of the tune of defeat;
It is the sound of song that I hear!" As soon as Moses came near the camp and saw the calf and the dancing, he became enraged; and he hurled the tablets from his hands and shattered them at the foot of the mountain.

He took the calf that they had made and burned it; he ground it to powder and strewed it upon the water and so made the Israelites drink it.

Moses said to Aaron, "What did this people do to you that you have brought such great sin upon them?"

Aaron said, "Let not my lord be enraged. You know that this people is bent on evil.

They said to me, 'Make us a god to lead us; for that fellow Moses—the man who brought us from the land of Egypt—we do not know what has happened to him.'

So I said to them, 'Whoever has gold, take it off!' They gave it to me and I hurled it into the fire and out came this calf!"

Moses saw that the people were out of control—since Aaron had let them get out of control—so that they were a menace^{*}<i class="footnote">a menaceOthers "an object of derision."</i> to any who might oppose them.

Moses stood up in the gate of the camp and said, "Whoever is for יהוה, come here!" And all the men of Levi rallied to him. He said to them, "Thus says יהוה, the God of Israel: Each of you put sword on thigh, go back and forth from gate to gate throughout the camp, and slay sibling, neighbor, and kin."

The men of Levi did as Moses had bidden; and some three thousand of the people fell that day.

And Moses said, "Dedicate yourselves^{^{*}<i class='footnote'>Dedicate yourselves Lit. 'fill your hands.'</i> to יהוה this day—for each of you has been against blood relations—that [God] may bestow a blessing upon you today."}

The next day Moses said to the people, "You have been guilty of a great sin. Yet I will now go up to יהוה; perhaps I may win forgiveness for your sin."

Moses went back to יהוה and said, "Alas, this people is guilty of a great sin in making for themselves a god of gold.

Now, if You will forgive their sin [well and good]; but if not, erase me from the record which You have written!"

But יהוה said to Moses, "Only one who has sinned against Me will I erase from My record.

Go now, lead the people where I told you. See, My messenger shall go before you. But when I make an accounting, I will bring them to account for their sins."

Then יהוה sent a plague upon the people, for what they did with the calf that Aaron made.^{^{*}<i class='footnote'>for what they did with the calf that Aaron made Meaning of Heb. uncertain.</i>}

Chapter 33

Then יהוה said to Moses, "Set out from here, you and the people that you have brought up from the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, 'To your offspring will I give it'—I will send a messenger before you, and I will drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites—

a land flowing with milk and honey. But I will not go in your midst, since you are a stiffnecked people, lest I destroy you on the way."

When the people heard this harsh word, they went into mourning, and none put on finery.

יהוה said to Moses, "Say to the Israelite people, 'You are a stiffnecked people. If I were to go in your midst for one moment, I would destroy you. Now, then, leave off your finery, and I will consider what to do to you.'"

So the Israelites remained stripped of their finery from Mount Horeb on. Now Moses would take the Tent and pitch it outside the camp, at some distance from the camp. It was called the Tent of Meeting, and whoever sought יהוה would go out to the Tent of Meeting that was outside the camp.

Whenever Moses went out to the Tent, all the people would rise and stand, at the entrance of each tent, and gaze after Moses until he had entered the Tent.

And when Moses entered the Tent, the pillar of cloud would descend and stand at the entrance of the Tent, while [God] spoke with Moses.

When all the people saw the pillar of cloud poised at the entrance of the Tent, all the people would rise and bow low, at the entrance of each tent.

יהוה would speak to Moses face to face, as one person speaks to another.

And he would then return to the camp; but his attendant, Joshua son of Nun, [serving as] deputy,^{^{*}<i}

[serving as] deputy Trad. "a youth." See Dictionary under *na'ar*.</i> would not stir out of the Tent. Moses said to יהוה, "See, You say to me, 'Lead this people forward,' but You have not made known to me whom You will send with me. Further, You have said, 'I have singled you out by name, and you have, indeed, gained My favor.'

Now, if I have truly gained Your favor, pray let me know Your ways, that I may know You and continue in Your favor. Consider, too, that this nation is Your people."

And [God] said, "I will go in the lead and will^{*}<i class="footnote">I will go in the lead and willLit. "My face will go and I will."</i> lighten your burden."

And he replied, "Unless You go in the lead, do not make us leave this place.

For how shall it be known that Your people have gained Your favor unless You go with us, so that we may be distinguished, Your people and I, from every people on the face of the earth?"

And יהוה said to Moses, "I will also do this thing that you have asked; for you have truly gained My favor and I have singled you out by name." He said, "Oh, let me behold Your Presence!"

And [God] answered, "I will make all My goodness pass before you, and I will proclaim before you the name יהוה, and the grace that I grant and the compassion that I show,"^{*}<i class="footnote">and the grace that I grant and the compassion that I showLit. "and I will grant the grace that I will grant and show the compassion that I will show."</i>

continuing, "But you cannot see My face, for a human being may not see Me and live."

And יהוה said, "See, there is a place near Me. Station yourself on the rock

and, as My Presence passes by, I will put you in a cleft of the rock and shield you with My hand until I have passed by.

Then I will take My hand away and you will see My back; but My face must not be seen."

*(Possível parashá setumá em Keter Aram Tzova)

Chapter 34

יהוה said to Moses: "Carve two tablets of stone like the first, and I will inscribe upon the tablets the words that were on the first tablets, which you shattered.

Be ready by morning, and in the morning come up to Mount Sinai and present yourself there to Me, on the top of the mountain.

No one else shall come up with you, and no one else shall be seen anywhere on the mountain; neither shall the flocks and the herds graze at the foot of this mountain."

So Moses carved two tablets of stone, like the first, and early in the morning he went up on Mount Sinai, as יהוה had commanded him, taking the two stone tablets with him.

יהוה came down in a cloud—and stood with him there, proclaiming the name יהוה.

יהוה passed before him and proclaimed: "יהוה! יהוה!^{*}<i class="footnote">and proclaimed: "יהוה! יהוה!..."Or "and יהוה proclaimed: 'יהוה! a God compassionate...'; cf. Num.

14.17-18.</i> a God compassionate and gracious, slow to anger, abounding

in kindness and faithfulness,

extending kindness to the thousandth generation, forgiving iniquity, transgression, and sin—yet not remitting all punishment, but visiting the iniquity of parents upon children and children's children, upon the third and fourth generations."

Moses hastened to bow low to the ground in homage, and said, "If I have gained Your favor, O my lord, pray, let my lord go in our midst, even though this is a stiffnecked people. Pardon our iniquity and our sin, and take us for Your own!"

[God] said: I hereby make a covenant. Before all your people I will work such wonders as have not been wrought on all the earth or in any nation; and all the people who are with you^{*}<i class="footnote">who are with you Lit. "in whose midst you are."</i> shall see how awesome are יהוה's deeds which I will perform for you.</sup>

Mark well what I command you this day. I will drive out before you the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites.

Beware of making a covenant with the inhabitants of the land against which you are advancing, lest they be a snare in your midst.

No, you must tear down their altars, smash their pillars, and cut down their sacred posts;

for you must not worship any other god, because יהוה, whose name is Impassioned, is an impassioned God.

You must not make a covenant with the inhabitants of the land, for they will lust after their gods and sacrifice to their gods and invite you, and you will eat of their sacrifices.

And when you take [wives into your households] from among their daughters for your sons, their daughters will lust after their gods and will cause your sons to lust after their gods.

You shall not make molten gods for yourselves.

You shall observe the Feast of Unleavened Bread—eating unleavened bread for seven days, as I have commanded you—at the set time of the month^{*}<i class="footnote">of the month See note at 13.4.</i> of Abib, for in the month of Abib you went forth from Egypt.</sup>

Every first issue of the womb is Mine, from all your livestock that drop a male^{*}<i class="footnote">male Heb. <i>tizzakhar</i>, form uncertain.</i> as firstling, whether cattle or sheep.</sup>

But the firstling of an ass you shall redeem with a sheep; if you do not redeem it, you must break its neck. And you must redeem every male first-born among your children. None shall appear before Me empty-handed.

Six days you shall work, but on the seventh day you shall cease from labor; you shall cease from labor even at plowing time and harvest time.

You shall observe the Feast of Weeks, of the first fruits of the wheat harvest; and the Feast of Ingathering at the turn of the year.

Three times a year all your males shall appear before the Sovereign יהוה, the God of Israel.

I will drive out nations from your path and enlarge your territory; no one will covet your land when you go up to appear before your God יהוה three times a year.

You shall not offer the blood of My sacrifice with anything leavened; and the sacrifice of the Feast of Passover shall not be left lying until morning.

The choice first fruits of your soil you shall bring to the house of your God יהוה. You shall not boil a kid in its mother's milk.

And יהוה said to Moses: Write down these commandments, for in accordance with these commandments I make a covenant with you and with Israel.

And he was there with יהוה forty days and forty nights; he ate no bread and drank no water; and he wrote down on the tablets the terms of the covenant, the Ten Commandments.

So Moses came down from Mount Sinai. And as Moses came down from the mountain bearing the two tablets of the Pact, Moses was not aware that the skin of his face was radiant, since he had spoken with God.

Aaron and all the Israelites saw that the skin of Moses' face was radiant; and they shrank from coming near him. But Moses called to them, and Aaron and all the chieftains in the assembly returned to him, and Moses spoke to them. Afterward all the Israelites came near, and he instructed them concerning all that יהוה had imparted to him on Mount Sinai. And when Moses had finished speaking with them, he put a veil over his face. Whenever Moses went in before יהוה to converse, he would leave the veil off until he came out; and when he came out and told the Israelites what he had been commanded, the Israelites would see how radiant the skin of Moses' face was. Moses would then put the veil back over his face until he went in to speak with God.

Chapter 35

Moses then convoked the whole Israelite community and said to them: These are the things that יהוה has commanded you to do: On six days work may be done, but on the seventh day you shall have a sabbath of complete rest, holy to יהוה; whoever does any work on it shall be put to death. You shall kindle no fire throughout your settlements on the sabbath day. Moses said further to the whole community of Israelites: This is what יהוה has commanded: Take from among you gifts to יהוה; everyone whose heart is so moved shall bring them—gifts for יהוה:^{*}<i class="footnote">On the list that follows, see 25.4-7 and the notes there.</i> gold, silver, and copper; blue, purple, and crimson yarns, fine linen, and goats' hair; tanned ram skins, dolphin skins, and acacia wood; oil for lighting, spices for the anointing oil and for the aromatic incense; lapis lazuli and other stones for setting, for the ephod and the breastpiece. And let all among you who are skilled come and make all that יהוה has commanded: the Tabernacle, its tent and its covering, its clasps and its planks, its bars, its posts, and its sockets; the ark and its poles, the cover, and the curtain for the screen; the table, and its poles and all its utensils; and the bread of display; the lampstand for lighting, its furnishings and its lamps, and the oil for lighting; the altar of incense and its poles; the anointing oil and the aromatic incense; and the entrance screen for the entrance of the Tabernacle; the altar of burnt offering, its copper grating, its poles, and all its furnishings; the laver and its stand; the hangings of the enclosure, its posts and its sockets, and the screen for the gate of the court; the pegs for the Tabernacle, the pegs for the enclosure, and their cords; the service vestments for officiating in the sanctuary, the sacral vestments of Aaron the priest and the vestments of his sons for priestly service. So the whole community of the Israelites left Moses' presence. And everyone who excelled in ability and everyone whose spirit was moved came, bringing to יהוה an offering for the work of the Tent of Meeting and for all its service and for the sacral vestments. Men and women, all whose hearts moved them, all who would make an elevation offering of gold to יהוה, came bringing brooches, earrings, rings, and pendants^{*}<i</sup></sup>

class="footnote">pendants Meaning of Heb. <i>kumaz</i> uncertain; cf. Num. 31.50.</i> –gold objects of all kinds.

And everyone who possessed blue, purple, and crimson yarns, fine linen, goats' hair, tanned ram skins, and dolphin skins, brought them; everyone who would make gifts of silver or copper brought them as gifts for יְהוָה; and everyone who possessed acacia wood for any work of the service brought that.

And all the skilled women spun with their own hands, and brought what they had spun, in blue, purple, and crimson yarns, and in fine linen. And all the women who excelled in that skill spun the goats' hair. And the chieftains brought lapis lazuli and other stones for setting, for the ephod and for the breastpiece; and spices and oil for lighting, for the anointing oil, and for the aromatic incense.

Thus the Israelites, all the men and women whose hearts moved them to bring anything for the work that יְהוָה, through Moses, had commanded to be done, brought it as a freewill offering to יְהוָה.

And Moses said to the Israelites: See, יְהוָה has singled out by name Bezalel, son of Uri son of Hur, of the tribe of Judah, endowing him with a divine spirit of skill, ability, and knowledge in every kind of craft,

and inspiring him^{*}<i

class="footnote">inspiring him Moved up from v. 34 for clarity.</i> to make designs for work in gold, silver, and copper, to cut stones for setting and to carve wood—to work in every kind of designer's craft—

and to give directions. He and Oholiab son of Ahisamach of the tribe of Dan

have been endowed with the skill to do any work—of the carver, the designer, the embroiderer in blue, purple, crimson yarns, and in fine linen, and of the weaver—as workers in all crafts and as makers of designs.

Chapter 36

Let, then, Bezalel and Oholiab and all the skilled persons whom יְהוָה has endowed with skill and ability to perform expertly all the tasks connected with the service of the sanctuary carry out all that יְהוָה has commanded.

Moses then called Bezalel and Oholiab, and every skilled person whom יְהוָה had endowed with skill, everyone who excelled in ability, to undertake the task and carry it out.

They took over from Moses all the gifts that the Israelites had brought, to carry out the tasks connected with the service of the sanctuary. But when these continued to bring freewill offerings to him morning after morning,

all the artisans who were engaged in the tasks of the sanctuary came, from the task upon which each one was engaged,

and said to Moses, "The people are bringing more than is needed for the tasks entailed in the work that יְהוָה has commanded to be done."

Moses thereupon had this proclamation made throughout the camp: "Let no man or woman make further effort toward gifts for the sanctuary!" So the people stopped bringing:

their efforts had been more than enough for all the tasks to be done.

Then all the skilled among those engaged in the work made the tabernacle of ten strips of cloth, which they made of fine twisted linen, blue, purple, and crimson yarns; into these they worked a design of cherubim. The length of each cloth was twenty-eight cubits, and the width of each cloth was four cubits, all cloths having the same measurements.

They joined five of the cloths to one another, and they joined the other five cloths to one another.

They made loops of blue wool on the edge of the outermost cloth of the one set, and did the same on the edge of the outermost cloth of the other set:

they made fifty loops on the one cloth, and they made fifty loops on the edge of the end cloth of the other set, the loops being opposite one another.

And they made fifty gold clasps and coupled the units^{*}*units Lit.*

"strip of cloth," here used collectively.*</i>* to one another with the clasps, so that the tabernacle became one whole.

They made cloths of goats' hair for a tent over the tabernacle; they made the cloths eleven in number.

The length of each cloth was thirty cubits, and the width of each cloth was four cubits, the eleven cloths having the same measurements.

They joined five of the cloths by themselves, and the other six cloths by themselves.

They made fifty loops on the edge of the outermost cloth of the one set, and they made fifty loops on the edge of the end cloth of the other set. They made fifty copper clasps to couple the tent together so that it might become one whole.

And they made a covering of tanned ram skins for the tent, and a covering of dolphin skins above.

They made the planks for the Tabernacle of acacia wood, upright.

The length of each plank was ten cubits, the width of each plank a cubit and a half.

Each plank had two tenons, parallel^{*}*parallel See note at 26.17.</i>* to each other; they did the same with all the planks of the Tabernacle.

Of the planks of the Tabernacle, they made twenty planks for the south side,^{*}*south side See note at 26.18.</i>*

making forty silver sockets under the twenty planks, two sockets under one plank for its two tenons and two sockets under each following plank for its two tenons;

and for the other side wall of the Tabernacle, the north side, twenty planks,

with their forty silver sockets, two sockets under one plank and two sockets under each following plank.

And for the rear of the Tabernacle, to the west, they made six planks; and they made two planks for the corners of the Tabernacle at the rear.

They matched at the bottom, but terminated as one at the top into one ring;^{*}*They matched ... one ring See note at 26.24.</i>* they did so with both of them at the two corners.

Thus there were eight planks with their sockets of silver: sixteen sockets, two under each plank.

They made bars of acacia wood, five for the planks of the one side wall of the Tabernacle,

five bars for the planks of the other side wall of the Tabernacle, and five bars for the planks of the wall of the Tabernacle at the rear, to the west;

they made the center bar to run, halfway up the planks, from end to end.

They overlaid the planks with gold, and made their rings of gold, as holders for the bars; and they overlaid the bars with gold.

They made the curtain of blue, purple, and crimson yarns, and fine twisted linen, working into it a design of cherubim.

They made for it four posts of acacia wood and overlaid them with gold, with their hooks of gold; and they cast for them four silver sockets.

They made the screen for the entrance of the Tent, of blue, purple, and crimson yarns, and fine twisted linen, done in embroidery; and five posts for it with their hooks. They overlaid their tops and their bands with gold; but the five sockets were of copper.

Chapter 37

Bezalel made the ark of acacia wood, two and a half cubits long, a cubit and a half wide, and a cubit and a half high. He overlaid it with pure gold, inside and out; and he made a gold molding for it round about.

He cast four gold rings for it, for its four feet: two rings on one of its side walls and two rings on the other.

He made poles of acacia wood, overlaid them with gold, and inserted the poles into the rings on the side walls of the ark for carrying the ark.

He made a cover of pure gold, two and a half cubits long and a cubit and a half wide.

He made two cherubim of gold; he made them of hammered work, at the two ends of the cover:

one cherub at one end and the other cherub at the other end; he made the cherubim of one piece with the cover, at its two ends.

The cherubim had their wings spread out above, shielding the cover with their wings. They faced each other; the faces of the cherubim were turned toward the cover.

He made the table of acacia wood, two cubits long, one cubit wide, and a cubit and a half high;

he overlaid it with pure gold and made a gold molding around it.

He made a rim of a hand's breadth around it and made a gold molding for its rim round about.

He cast four gold rings for it and attached the rings to the four corners at its four legs.

The rings were next to the rim, as holders for the poles to carry the table.

He made the poles of acacia wood for carrying the table, and overlaid them with gold.

The utensils that were to be upon the table—its bowls, ladles, jugs, and jars with which to offer libations—he made of pure gold.

He made the lampstand of pure gold. He made the lampstand—its base and its shaft—of hammered work; its cups, calyxes, and petals were of one piece with it.

Six branches issued from its sides: three branches from one side of the lampstand, and three branches from the other side of the lampstand.

There were three cups shaped like almond-blossoms, each with calyx and petals, on one branch; and there were three cups shaped like almond-blossoms, each with calyx and petals, on the next branch; so for all six branches issuing from the lampstand.

On the lampstand itself there were four cups shaped like almond-blossoms, each with calyx and petals:

a calyx, of one piece with it, under a pair of branches; and a calyx, of one piece with it, under the second pair of branches; and a calyx, of one piece with it, under the last pair of branches; so for all six branches issuing from it.

Their calyxes and their stems were of one piece with it, the whole of it a single hammered piece of pure gold.

He made its seven lamps, its tongs, and its fire pans of pure gold.

He made it and all its furnishings out of a talent of pure gold.

He made the incense altar of acacia wood, a cubit long and a cubit wide—square—and two cubits high; its horns were of one piece with it.

He overlaid it with pure gold: its top, its sides round about, and its horns; and he made a gold molding for it round about. He made two gold rings for it under its molding, on its two walls—on opposite sides—as holders for the poles with which to carry it. He made the poles of acacia wood, and overlaid them with gold. He prepared the sacred anointing oil and the pure aromatic incense, expertly blended.

Chapter 38

He made the altar for burnt offering of acacia wood, five cubits long and five cubits wide—square—and three cubits high.

He made horns for it on its four corners, the horns being of one piece with it; and he overlaid it with copper.

He made all the utensils of the altar—the pails, the scrapers, the basins, the flesh hooks, and the fire pans; he made all these utensils of copper.

He made for the altar a grating of meshwork in copper, extending below, under its ledge, to its middle.

He cast four rings, at the four corners of the copper grating, as holders for the poles.

He made the poles of acacia wood and overlaid them with copper; and he inserted the poles into the rings on the side walls of the altar, to carry it by them. He made it hollow, of boards.

He made the laver of copper and its stand of copper, from the mirrors of the women who performed tasks^{*} *class="footnote">women who performed tasks Precise nuance of Heb. <i>šove'ot 'asher šave'u</i> uncertain.</i> at the entrance of the Tent of Meeting.*

He made the enclosure: On the south^{*} *class="footnote">south Cf. note at 26.18.</i> side, a hundred cubits of hangings of fine twisted linen for the enclosure—with their twenty posts and their twenty sockets of copper, the hooks and bands of the posts being silver.*

On the north side, a hundred cubits—with their twenty posts and their twenty sockets of copper, the hooks and bands of the posts being silver.

On the west side, fifty cubits of hangings—with their ten posts and their ten sockets, the hooks and bands of the posts being silver.

And on the front side, to the east, fifty cubits:

fifteen cubits of hangings on the one flank, with their three posts and their three sockets,

and fifteen cubits of hangings on the other flank—on each side of the

gate of the enclosure^{*} *class="footnote">enclosure Which accounts for the remaining 20 cubits; cf. v. 18.</i>—with their three posts and their three sockets.*

All the hangings around the enclosure were of fine twisted linen.

The sockets for the posts were of copper, the hooks and bands of the posts were of silver, the overlay of their tops was of silver; all the posts of the enclosure were banded with silver.—

The screen of the gate of the enclosure, done in embroidery, was of blue, purple, and crimson yarns, and fine twisted linen. It was twenty cubits

long. Its height—or width—was five cubits, like that of^{*} *class="footnote">Its height—or width—was five cubits, like that of Meaning of Heb. uncertain.</i> the hangings of the enclosure.*

The posts were four; their four sockets were of copper, their hooks of silver; and the overlay of their tops was of silver, as were also their bands.—

All the pegs of the Tabernacle and of the enclosure round about were of copper.

These are the records of the Tabernacle, the Tabernacle of the Pact, which were drawn up at Moses' bidding—the work of the Levites under the direction of Ithamar son of Aaron the priest.

Now Bezalel, son of Uri son of Hur, of the tribe of Judah, had made all that יהוה had commanded Moses;

at his side was Oholiab son of Ahisamach, of the tribe of Dan, carver and designer, and embroiderer in blue, purple, and crimson yarns and in fine linen.

All the gold that was used for the work, in all the work of the sanctuary—the elevation offering of gold—came to 29 talents^{class="footnote-marker">*^{<i class="footnote">talents </i>}}A talent here equals 3,000 shekels.</i> and 730 shekels by the sanctuary weight.

The silver of those of the community who were recorded came to 100 talents and 1,775 shekels by the sanctuary weight:

a half-shekel^{class="footnote-marker">*^{<i class="footnote">half-shekel </i>}}Heb. *beqa'*.</i> a head, half a shekel by the sanctuary weight, for each one who was entered in the records, from the age of twenty years up, 603,550 men.

The 100 talents of silver were for casting the sockets of the sanctuary and the sockets for the curtain, 100 sockets to the 100 talents, a talent a socket.

And of the 1,775 shekels he made hooks for the posts, overlay for their tops, and bands around them.

The copper from the elevation offering came to 70 talents and 2,400 shekels.

Of it he made the sockets for the entrance of the Tent of Meeting; the copper altar and its copper grating and all the utensils of the altar; the sockets of the enclosure round about and the sockets of the gate of the enclosure; and all the pegs of the Tabernacle and all the pegs of the enclosure round about.

Chapter 39

Of the blue, purple, and crimson yarns they also^{class="footnote-marker">*^{<i class="footnote">also </i>}}See 36.8.</i> made the service vestments for officiating in the sanctuary; they made Aaron's sacral vestments—as יהוה had commanded Moses.

The ephod was made^{class="footnote-marker">*^{<i class="footnote">was made </i>}}Here and elsewhere in this chapter, the singular active verb (lit. "he made") is used impersonally.</i> of gold, blue, purple, and crimson yarns, and fine twisted linen.

They hammered out sheets of gold and cut threads to be worked into designs among the blue, the purple, and the crimson yarns, and the fine linen.

They made for it attaching shoulder-pieces; they were attached at its two ends.

The decorated band that was upon it was made like it, of one piece with it; of gold, blue, purple, and crimson yarns, and fine twisted linen—as יהוה had commanded Moses.

They bordered the lazuli stones with frames of gold, engraved with seal engravings of the names of the sons of Israel.

They were set on the shoulder-pieces of the ephod, as stones of remembrance for the Israelites—as יהוה had commanded Moses.

The breastpiece was made in the style of the ephod: of gold, blue, purple, and crimson yarns, and fine twisted linen.

It was square; they made the breastpiece doubled—a span in length and a span in width, doubled.

They set in it four rows of stones. The first row was a row of^{class="footnote-marker">*^{<i class="footnote">carnelian,}}

chrysolite,... **See note at 28.17.** carnelian, chrysolite, and emerald;

the second row: a turquoise, a sapphire, and an amethyst;

the third row: a jacinth, an agate, and a crystal;

and the fourth row: a beryl, a lapis lazuli, and a jasper. They were encircled in their mountings with frames of gold.

The stones corresponded [in number] to the names of the sons of Israel: twelve, corresponding to their names; engraved like seals, each with its name, for the twelve tribes.

On the breastpiece they made braided chains of corded work in pure gold. They made two frames of gold and two rings of gold, and fastened the two rings at the two ends of the breastpiece, attaching the two golden cords to the two rings at the ends of the breastpiece.

They then fastened the two ends of the cords to the two frames, attaching them to the shoulder-pieces of the ephod, at the front.

They made two rings of gold and attached them to the two ends of the breastpiece, at its inner edge, which faced the ephod.

They made two other rings of gold and fastened them on the front of the ephod, low on the two shoulder-pieces, close to its seam above the decorated band.

The breastpiece was held in place by a cord of blue from its rings to the rings of the ephod, so that the breastpiece rested on the decorated band and did not come loose from the ephod—as יהוה had commanded Moses.

The robe for the ephod was made of woven work, of pure blue.^{*}*of pure blue***See note at 28.31.**

The opening of the robe, in the middle of it, was like the opening of a coat of mail, with a binding around the opening, so that it would not tear.

On the hem of the robe they made pomegranates of blue, purple, and crimson yarns, twisted.

They also made bells of pure gold, and attached the bells between the pomegranates, all around the hem of the robe, between the pomegranates: a bell and a pomegranate, a bell and a pomegranate, all around the hem of the robe for officiating in—as יהוה had commanded Moses.

They made the tunics of fine linen, of woven work, for Aaron and his sons;

and the headdress of fine linen, and the decorated turbans of fine linen, and the linen breeches of fine twisted linen;

and sashes of fine twisted linen, blue, purple, and crimson yarns, done in embroidery—as יהוה had commanded Moses.

They made the frontlet for the holy diadem of pure gold, and incised upon it the seal inscription: "Holy to יהוה."

They attached to it a cord of blue to fix it upon the headdress above—as יהוה had commanded Moses.

Thus was completed all the work of the Tabernacle of the Tent of Meeting. The Israelites did so; just as יהוה had commanded Moses, so they did.

Then they brought the Tabernacle to Moses, with the Tent and all its furnishings: its clasps, its planks, its bars, its posts, and its sockets;

the covering of tanned ram skins, the covering of dolphin skins, and the curtain for the screen;

the Ark of the Pact and its poles, and the cover;

the table and all its utensils, and the bread of display;

the pure lampstand,^{*}*pure lampstand***See note at 31.8.** its lamps—lamps in due order—and all its fittings, and the oil for lighting;

the altar of gold, the oil for anointing, the aromatic incense, and the screen for the entrance of the Tent;

the copper altar with its copper grating, its poles and all its utensils, and the laver and its stand; the hangings of the enclosure, its posts and its sockets, the screen for the gate of the enclosure, its cords and its pegs—all the furnishings for the service of the Tabernacle, the Tent of Meeting; the service vestments for officiating in the sanctuary, the sacral vestments of Aaron the priest, and the vestments of his sons for priestly service.

Just as יהוה had commanded Moses, so the Israelites had done all the work.

And when Moses saw that they had performed all the tasks—as יהוה had commanded, so they had done—Moses blessed them.

Chapter 40

And יהוה spoke to Moses, saying:

On the first day of the first month you shall set up the Tabernacle of the Tent of Meeting.

Place there the Ark of the Pact, and screen off the ark with the curtain. Bring in the table and lay out its due setting; bring in the lampstand and light its lamps;

and place the gold altar of incense before the Ark of the Pact. Then put up the screen for the entrance of the Tabernacle.

You shall place the altar of burnt offering before the entrance of the Tabernacle of the Tent of Meeting.

Place the laver between the Tent of Meeting and the altar, and put water in it.

Set up the enclosure round about, and put in place the screen for the gate of the enclosure.

You shall take the anointing oil and anoint the Tabernacle and all that is in it to consecrate it and all its furnishings, so that it shall be holy.

Then anoint the altar of burnt offering and all its utensils to consecrate the altar, so that the altar shall be most holy.

And anoint the laver and its stand to consecrate it.

You shall bring Aaron and his sons forward to the entrance of the Tent of Meeting and wash them with the water.

Put the sacral vestments on Aaron, and anoint him and consecrate him, that he may serve Me as priest.

Then bring his sons forward, put tunics on them, and anoint them as you have anointed their father, that they may serve Me as priests. This their anointing shall serve them for everlasting priesthood throughout the ages.

This Moses did; just as יהוה had commanded him, so he did.

In the first month of the second year, on the first of the month, the Tabernacle was set up.

Moses set up the Tabernacle, placing its sockets, setting up its planks, inserting its bars, and erecting its posts.

He spread the tent over the Tabernacle, placing the covering of the tent on top of it—just as יהוה had commanded Moses.

He took the Pact and placed it in the ark; he fixed the poles to the ark, placed the cover on top of the ark,

and brought the ark inside the Tabernacle. Then he put up the curtain for screening, and screened off the Ark of the Pact—just as יהוה had commanded Moses.

He placed the table in the Tent of Meeting, outside the curtain, on the north side of the Tabernacle.

Upon it he laid out the setting of bread before יהוה—as יהוה had commanded Moses.

He placed the lampstand in the Tent of Meeting opposite the table, on the south side of the Tabernacle.

And he lit the lamps before יהוה —as יהוה had commanded Moses.

He placed the altar of gold in the Tent of Meeting, before the curtain.

On it he burned aromatic incense—as יהוה had commanded Moses.

Then he put up the screen for the entrance of the Tabernacle.

At the entrance of the Tabernacle of the Tent of Meeting he placed the altar of burnt offering. On it he offered up the burnt offering and the meal offering—as יהוה had commanded Moses.

He placed the laver between the Tent of Meeting and the altar, and put water in it for washing.

From it Moses and Aaron and his sons would wash their hands and feet; they washed when they entered the Tent of Meeting and when they approached the altar—as יהוה had commanded Moses.

And he set up the enclosure around the Tabernacle and the altar, and put up the screen for the gate of the enclosure. When Moses had finished the work,

the cloud covered the Tent of Meeting, and the Presence of יהוה filled the Tabernacle.

Moses could not enter the Tent of Meeting, because the cloud had settled upon it and the Presence of יהוה filled the Tabernacle.

When the cloud lifted from the Tabernacle, the Israelites would set out, on their various journeys;

but if the cloud did not lift, they would not set out until such time as it did lift.

For over the Tabernacle a cloud of יהוה rested by day, and fire would appear in it^{*} *in it* I.e., in the cloud. by night, in the view of all the house of Israel throughout their journeys.